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HISTORY OF FRANCES SLOCUM,
THE CAPTIVE

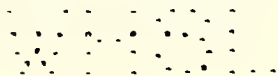
HISTORY
OF
FRANCES SLOCUM
THE CAPTIVE

A CIVILIZED HEREDITY *vs.* A SAVAGE, AND LATER
BARBAROUS, ENVIRONMENT

BY

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GENEALOGICAL SOCIETY; THE OLD COLONY HISTORICAL SOCIETY; THE 'OLD
NORTHWEST' GENEALOGICAL SOCIETY; THE OHIO STATE ARCH-
EOLOGICAL AND HISTORICAL SOCIETY; THE MAUMEE
VALLEY PIONEER AND HISTORICAL ASSO-
CIATION, ETC.



DEFIANCE, OHIO
PUBLISHED BY THE AUTHOR

1908

JUN 14 1919

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"When evening came, the circle met
And wept with anguish sore;
They hoped—threw hope away, and then
Retired to dream it o'er.

And in the chambers of the soul
One picture memory laid—
A child—one hand among her curls;
The other stretched for aid!"

“Had death been in that forest home
To call the loved away?
Was it for this that mother wept
From eve till break of day?

No; though they missed the baby voice
And little dimpled hand:
Death in his quiver hath no dart
Like that which pierced that band.”

THE
END

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P R E F A C E

Captivities have been the order of conquerors, large and small, thruout all the history of mankind. Latterly they have assumed the forms of prisoners of war, and occasional individual abductions for quick ransom.

The action of the American Aborigines presented no exception to the rule of other barbarous and savage people of capturing of and from those they might from any or no cause think their enemies, or people worth exploiting for profit; and like all barbarous and at times savage people, all captives they could not readily or prospectively make other use of, were immediately or torturously put to death, and often eaten by the captors.

Children were oftener kept for prospective assimilation into their tribal family than adult captives, those deciding their fate having observed the more ready, and permanent, molding of character by early environment.

The captivity related on the following pages is in some of its phases the most remarkable in history. It is that of a delicate, timid, female child rudely transferred from a quiet family in the Society of Friends to a savage environment among hideous strangers in time of war, and her influence there being such as to appeal to and call forth the most kindly nature and protective care of the savages for the preservation of her life, and the preservation of her to them from her kindred, and this during the most trying years of the American Aborigines as savages; and the living of this captive to influence the betterment of the lives of her associates; and to be found in her old age by her brothers after many years of weary, unsuccessful search.

FRANCES SLOCUM THE CAPTIVE

FRANCES⁷ SLOCUM, the ner life-long Kaptiv among North Amerikan savajez* waz ov good English blood her lineaj in New England being az foloz, viz: Jonathan⁶ Slocum and wife Ruth Tripp; Hon. Joseph⁵ and Patience Carr; Giles⁴ and Mary Paine; Samuel³; Giles² and wife Joan; and Hon. Anthony¹ Slocum, ho waz among the first purchasers in 1637 ov the teritory sentering at Taunton, New Plymouth, now Massachusetts, and later a Lord Deputy Proprietor, etc., at Albemarle, in the erly government ov Carolina.

Franses waz born March —, 1773, in Warwick Township, Kent County, Rhode Island. In the yer 1774 her parents movd their family, then konsisting ov four sons and thre dauters to the site ov the prezent Skranton, Lackawanna County, Pennsylvania; and after two or thre yerz past ther tha movd down the valy and setld on the site ov the prezent Wilkes-Barre, Luzerne County. The Revolushonary War waz rajng, and the Aborijinez had bin kept wel in hand by the British az allies for much savaj work agenst the Kolonists. A fort waz hastily bilt by the setlerz ner Jonathan Slocum's hous; hens hiz family and the other familiz which sukseded in geting to the fort, wer savd from the horibl Wyoming Valy Masaker that rajd around them by the savajez in the night ov 4 July, 1778. But this kwiet Quaker family did not long remain unvizited by the prowling savaj fo. On the 2nd day ov November, 1778, thre Lenni Lenape Aborijinez, usualy kald Delawars, stelthily enterd the hous, when the father and older sonz wer working in the field, kild Nathan Kingsley ajd fiften yerz, ho had ther bin kindly shelterd, sezd litl Franses Slocum with Kingsley's yunger brother and a negro girl, servant to the family, and karid them kaptivs into the forest. This waz not the ful extent ov their berevment. The 16th ov the next month (Desember) Jonathan Slocum, the father, with Isaac Tripp, hiz father-in-

* Authority for the simplified and korekted speling here adopted iz found in the publikashons ov The Filolojikol Sosiety ov London, and The Amerikan Filolojikol Asosiashon. Many mor nesenary korekshons, and simplifikashonz, await the wize formulashon ov a fu fonetik markings.

law, and William Slocum, hiz son, then nerly seventeen yerz old, while feeding their katl from a haystack in their medow within sight ov the Fort, wer shot at by savajez. Jonathan was kild instantly; Isaac Tripp waz wunded, then sperd and tomahawkt; both wer skalpt. William waz wunded in heel, but eskapt further injury and kald help.

Ov the kaptivs, Kingsley soon died; and Franes Slocum remand lost to her relativs about fifty-nine yerz, notwithstanding long-kontinud and grat eforts by her relativs ho personly traversst the forest between the Susquehanna River and the Grat Lakes, inkluding parts ov Canada, in serch for her.

Isaac Tripp, Jr., kozn ov Franes Slocum, waz also karid into captivity by the Aborijinez soon after the Wyoming Masaker, when about eighteen yerz ov aj. He met hiz kozn at Niagara and pland eskape with her from their kaptors. Tha wer diskoverd, separated, and he did not se her agen.

A Report ov Kurnels Fred Fisher and John Harper ov Johnstown, New York, under date ov March 2, 1780, kontans nams ov prizonerz "Hookam child; Kingsley child, Nov. 2, 1775." The speling 'Hookam' haz bin thot by sum reders to mean Slocum; but if the last date appliz, it is erlier than her kaptur.

Soon after the kloz ov the Revolushonary War, Franes' brotherz Giles and William vizited Niagara, taking with them a herd ov katl to konseal their objekt, wel knoing that, if their real biznes becam nown, she wud be kept out ov their sight. But tha kud not gain any informashon regarding her.*

In the sumer ov 1789, in komplians with rekwest ov the United States Government, many Aborijinez gatherd at Tioga Point (now Athens, Pa.) for trety, bringing with them children tha had abdukted, to giv parents and frends oportunity to reklam them. Mrs. Slocum, then about fifty-thre yerz ov aj, waz eskorted to this trety on horsbak, sufering grat fateg, and subject to danjer on the way.†

* Hon. Elliott T. Slocum ov Detroit, Mich., yet trezhurz a British Gine, gold koin, obtand from a British ofiser by hiz ansestor Giles in part payment for thez katl.

† A traveler over this rout the same yer, 1789, rote ov it az foloz: "I went up the Susquehanna following the course of the river and found the way had been very little traveled; hardly a plain path, and this crooked and hard to follow—quite impassable for more than a man and a single horse. Along the edge of precipices, next the river and other places, I had to ascend and descend from one ledge of rocks to another, some feet perpendicular, at a great height

After serching for a week among the kaptivs ther gatherd, she found no wun she kud rekogniz az her lost Franses; and she returnd hom in deep soro for the failur ov her mishon.

Kurnel Thomas Proctor waz komishond March 10, 1791, by General Henry Knox, Sekretary ov War, to vizit in the interest ov pes the several Aborijine "Nations inhabiting the waters near Lake Erie and the Miamies" [the Maume and its tributariz, and the Miami Rivers ov the Ohio River Basin]. He proseded, however, only to the Seneka tribe in western New York. In the Jurnal ov hiz march, obzervashons, expensez, etc., he made two interesting entriz on this subjekt, viz:

March 28, 1791. Dined and refreshed our horses [at Painted Post New York, or Kohokton in the Iroquois langwaj]. Here I was joined company by a Mr. George [Giles] Slocum who followed us from Wyoming to place himself under our protection and assistance until we should reach the Cornplanters [Seneka Chefs] settlement on the headwaters of the Allegheny to the redeeming of his sister from an unpleasing captivity of twelve years to which end he begged our immediate interposition.

April 22d, 1791. . . . paid Indian Peter for services from Newtown Point to O'Beels town 22s. 6d; to mess expense from the 16th to the 23d including horse feed £6 18s. 3d; to cash paid Francis Slocum a white prisoner 7s. 6d; do a white prisoner at Cattaraugus 11s. 3d; she informs me that she is a sister to Henry Kepple in Market Street [Filadelfia] born in Germany: her husband a lieutenant Groves of the Royal Americans was killed at Venango in the year 1761; had been a prisoner ever since, but too old and enfeebled to leave them; she informed me that she was truly poor; which I had apparent reason to believe and I mean to inform her friends of the same which is the cause of my making this minute as knowing her brother was under wealthy circumstances. . . . —*Pennsylvania Arkivs sekond Seriz*, vol iv. pp. 555, 560.

Kol. Proctor had at this date evidently forgotn the importunitiz ov Franses Slocum's brother ov thre weeks befor. This appeal for muny was not from Franses personaly, but waz made by the Aborijinez who sawt every oportunity to beg. The debast kondishon ov the Aborijinez, and their tendensiz from 1791 to General Wayne's expedishon agenst them in 1794, iz portrayd in the *History ov The Maume River Basin* by Charles E. Slocum.

from the water, and in some places extremely dangerous. The habitations of men wer few, and the inhabitants instead of being glad to converse with strangers or travelers, would hardly speak to them."—*History of Bradford County, Pennsylvania*, p. 87.

In the year 1793, a brother ov Franses attended a gathering ov Aborijinez at Buffalo in kontinud serch for her but without sukses. In 1797 four brothers started from Wyoming with another herd ov katl and a stok ov drygoods for a tour among the Aborijinez. Their rout waz thru the rejons ov the Six Nashons ov Iroquois in sentral and western New York, krosing the Niagara River at Queenstown; seling their drygoods jeneraly to the Aborijinez, and driving their katl thru Canada to Detroit, the hedkwarters ov the 'western' Aborijinez. Along this jurny a reward ov thre hundred dolars waz oferd for the delivery ov Franses to them on the jurney or at Detroit. But agen without sukses. Five hundred dolars reward for her rekovery had been ofered befor.

A woman ho had bin liberated from kaptivity, hering of the eforts made by the Slocums to rekovery the lost member ov their family, and hoping that she might be rekognizd as the lost wun, kame to Mrs. Slocum and told her that she waz takn prizoner somwher by the Susquehanna when a child, and she waz anxius to find her kinsfolk. She did not no the names ov her parents, or her own childhood nam. Mrs. Slocum saw at wuns that she waz not her Franses, but bade her welkom. 'Sta with me' she sed 'az long az the plezez; perhaps som wun els may extend the like kindnes to my der Franses.' She remand a fu months, then left, and waz not seen agen by the memberz ov this family.

When it became nown thru the East that the Methodist Mishon amung the Wyandot Aborijinez at Upper Sandusky, Ohio, had konverted Chiefs Between-the-Logs and Mo-no-ku, and that the former had a white woman wife, Joseph Slocum and hiz nefu vizited them in 1826 and found that this woman waz not hiz sister az had bin reported. Thus another dubl depreshon to their hopes waz experienst—from the disapointment, and from the fateg attending the long jurny.

Franses Slocum waz not diskoverd by her brothers until the autum ov 1837. Then she waz found at her late huzband's hom, Chief Def Man's Vilaj, hedkwarterz ov the remnant ov the Miami Aborijinez, about nine miles southest ov Peru, Indiana. George W. Ewing a prominent lisenst trader with the Aborijinez, and posing mor than ordinary observashon and intelijens, waz the only white man to diszern her high karakter and make praktikal efort to extend hiz surmizez beyond her environment for the informashon ov

her relativs; and al without pekuniary reward. While trading in her vilaj he waz atrakted by her apperans and, having red much¹ about kaptivs among the Aborijinez, he won her konfidens, and waz korekt in rounding out her story with hiz surmizez. Imediatly upon hiz return hom from the Aborijine Rezervashon, he adrest the foloing letr to the Postmaster at Lankaster, Pennsylvania, viz:

LOGANSPOET, INDIANA, Jan., 20, 1835.

DEAR SIR: In the hope that some good may result from it, I have taken this means of giving to your fellow citizens—say the descendants of the early settlers of the Susquehanna—the following information; and if there be any now living whose name is Slocum, to them I hope the following may be communicated through the public prints of your place:

There is now living near this place an aged white woman who a few days ago told me while I lodged in the camp one night, that she was taken away from her father's house on or near the Susquehanna River when she was very young—say from five to eight years old, as she thinks—by the Delaware Indians who were then hostile toward the whites. She says her father's name was Slocum; that he was a Quaker* rather small in stature and wore a large brimmed hat; was of sandy hair and light complexion and much freckled; that he lived about half a mile from a town where there was a fort; that they lived in a wooden house of two stories hight, and had a spring near the house. She says three Delawares [Aborigines] came to the house in the day time when all were absent but herself, and perhaps two other children; her father and brothers were absent working in the field. The Indians carried her off and she was adopted into a family of Delawares who raised her and treated her as their own child. They died about forty years ago, somewhere in Ohio. She was then married to a Miami by whom she had four children; two of them are now living—they are both daughters—and she lives with them. Her husband is dead; she is old and feeble, and thinks she will not live long.

These considerations induced her to give the present history of herself, which she would never do before, fearing that her kindred would come and force her away. She has lived long and happy as an Indian and, but for her color, would not be suspected of being anything else than such. She is very respectable, and wealthy, sober and honest. Her name is without reproach. She says her father had a large family, say eight children in all, six older than herself, one younger, as well as she can recollect; and she doubts not there are yet living many of their descendants, but seems to think that all her brothers and sisters must be dead, as she is very old herself, not far from the age of eighty [her true age was then less than sixty-two years]. She thinks she was taken prisoner before the two last wars, which must mean the Revo-

* Memberz ov The Sosiety ov Friends 'in scorn called Quakers' did not uz the term 'Quaker' for their dezignashon; and this term waz surmizd by Mr. Ewing from the 'large brimmed hat' the Kaptiv asented to in anser to hiz kweschon. Ther ar a number ov other klever surmizes in this very interesting letr.

lutionary War, as Wayne's war [1794] and the late war [War of 1812-14] have been since that one. She has entirely lost her mother tongue and speaks only in Indian, which I also understand and she gave me a full history of herself.

Her own Christian name she has forgotten but says her father's name was Slocum* and he was a Quaker. She also recolects that it was upon the Susquehanna River that they lived, but don't recolect the name of the town near which they lived. I have thought that from this letter you might cause something to be inserted in the newspapers of your country that might possibly catch the eye of some of the descendants of the Slocum family who have knowledge of a girl having been carried off by the Indians some seventy years ago. This they might know from family tradition. If so, and they will come here, I will carry them where they may see the object of my letter alive and happy, though old and far advanced in life.

I can form no idea whereabouts upon the Susquehanna River this family could have lived at that early period, namely, about the time of the Revolutionary War, but perhaps you can ascertain more about it. If so, I hope you will interest yourself and, if possible, let her brothers and sisters if any be alive—if not their children—know where they may once more see a relative whose fate has been wrapped in mystery for seventy years† and for whom her bereaved and afflicted parents doubtless shed many a bitter tear. They have long since found their graves, though their lost child they never found. I have been much affected with the disclosure, and hope the surviving friends may obtain, through your goodness, the information I desire for them. If I can be of any service to them, they may command me. In the meantime I hope you will excuse me for the freedom I have taken with you, a total stranger, and believe me to be, sir, with much respect,

Your obedient servant,

GEO. W. EWING.

This leter waz adrest to The Postmaster, Lancaster, Pa. That postofis waz then in charj ov Mrs. Mary Dickson, who also ownd

* This statment agen suggests that Mr. Ewing had red sum ov the nuzpapr reports ov this woman, and that the name Slocum lingerd in hiz memory from this sors. Memberz ov The Sosiety ov Friends uzd the surnam only when nesenary. Jeneraly the givn nam waz the only wun uzd. At her father's hom this child very seldom herd the name Slocum, but her givn nam Franses sounded in her erz many timz each day; and she had forgotn the name Franses. Agen, komunikashon between the Aborijinez themselves, az between them and others waz larjly dependant upon jesturz. In fakt fu, if any, ov them kud definitely understand each other in the dark beyond kals ov salutashon, alarm, and posibly a fu other kode expreshonz; and miskomprehensions wer very komon with the jesturz by firelight and even by da. This indefinitnes ov speech and understanding waz multiplied, and magnified, when the stranj and inkwisitiv white man brot konfuzhun or fateg. Kweschons wer noded asent to when not understood; and silens waz taken for asent by the kweschoner.

† Mr. Ewing evidently did not think ov getting the number ov yerz by subtrakteng even the erliest yer ov the Revolushonary War from the yer in which he waz riting this letr.

the nuzpaper *The Lancaster Intelligencer*. The letter waz thrown aside, became koverd and ther remand with other paperz until the late John W. Forney became editor ov the *Intelligencer*. In klering awa the old paperz ov the ofis this leter kame to hiz notis in March, 1837. It waz then printed in hiz nuzpaper, and fortunatly in an extra larj ishu kontaning temperans artikls partikularly for klerjymen. An Episkopal klerjyman, Rev. Samuel Bowman, ho had livd in Wilkes-Barre when yung, and had herd the story ov the abdukshon ov Franses from her relativs, resevd a kopy ov this nuzpaper and, after reding Mr. Ewing's leter, sent the paper direktly to the kaptiv's brother, Juj Joseph^r Slocum. This brother red the leter with grat joy; but he had grown methodikl with aj and past experiens. He red and rered the date, then askt hiz yunger son to rite a leter for further informashon, viz:

WILKES-BARRE, PA., Aug., 8, 1837.

GEO. W. EWING, ESQ.

DEAR SIR: At the suggestion of my father and other relatives, I have taken the liberty to write to you, although an entire stranger.

We have received, but a few days since, a letter written by you to a gentleman in Lancaster, of this State, upon a subject of deep and intense interest to our family. How the matter should have lain so long wrapped in obscurity we cannot conceive. An aunt of mine—sister of my father—was taken away when five years old by the Indians, and since then we have only had vague and indistinct rumors upon the subject. Your letter we deem to have entirely revealed the whole matter, and set everything at rest. The description is so perfect, and the incidents (with the exception of her age) so correct, that we feel confident.

Steps will be taken immediately to investigate the matter, and we will endeavor to do all in our power to restore a lost relative who has been sixty years in Indian bondage.

Your friend and obedient servant,
JON.[ATHAN] J. SLOCUM.

Leter in anser to the abuv waz resevd in good time, for the staj koches and poor roads ov the time, viz:

LOGANSFORT, IND., Aug., 26, 1837.

JON. J. SLOCUM, ESQ., Wilkes-Barre, Pa.

DEAR SIR: I have the pleasure of acknowledging the receipt of your letter of the 8th instant, and in answer can add that the female I spoke of in January, 1835, is still alive; nor can I for a moment doubt but that she is the identical relative that has been so long lost to your family.

I feel much gratified to think that I have been thus instrumental in disclosing to yourself and friends such facts in relation to her as will enable you to

visit her and satisfy yourselves more fully. She recovered from the temporary illness by which she was afflicted about the time I spent the night with her in January, 1835, and which was, no doubt, the cause that induced her to speak so freely of her early captivity.

Although she is now by long habit an Indian and her manner and customs precisely theirs, yet she will doubtless be happy to see any of you, and I myself will take great pleasure in accompanying you to the house. Should you come out for that purpose, I advise you to repair directly to this place; and should it so happen that I should be absent at the time, you will find others who can take you to her. Bring with you this letter; show it to James T. Miller of Peru, Indiana, a small town not far from this place. He knows her well. He is a young man whom we have raised. He speaks the Miami tongue and will accompany you if I should not be at home. Inquire for the old white woman, mother-in-law to Brouillette, living on the Mississinewa River, about ten miles above its mouth. *There you will find the long lost sister of your father* and, as I before stated, you will not have to blush on her account. She is highly respectable, and her name as an Indian is without reproach. Her daughter, too, and her son-in-law Brouillette who is also a half-blood being part French, are both very respectable and interesting people—none in the Nation are more so. As Indians, they live well, and will be pleased to see you. Should you visit here this fall, I may be absent, as I purpose starting for New York in a few days and shall not be back till some time in October. But this need not stop you; for, although I should be gratified to see you, yet it will be sufficient to learn that I have furthered your wishes in this truly interesting matter.

The very kind manner in which you have been pleased to speak of me shall be fully appreciated.

There are perhaps men who could have heard her story unmoved; but for me, I could not; and when I reflected that there was, perhaps, still lingering on this side of the grave some brother or sister of that ill-fated woman, to whom such information would be deeply interesting, I resolved on the course which I adopted, and entertained the fond hope that my letter, if ever it should go before the public, would attract the attention of some one interested. In this it seems at last, I have not been disappointed, although I have long since supposed it had failed to effect the object for which I wrote it. Like you, I regret that it should have been delayed so long, nor can I conceive how any one should neglect to publish such a letter.

As to the age of this female, I think she herself is mistaken, and that she is not so old as she imagines herself to be. Indeed, I entertain no doubt but that she is the same person that your family have mourned after for more than half a century past.

Your obedient humble servant,

GEO. W. EWING.

Meantime the tidings had bin communicated from Wilkes-Barre to the other relatives, and preparashons made for the long jurny thru the wildernes to konfirm, if posibl, the truthfulness ov the

report. The older surviving brother, Major Isaac Slocum then living ner the prezent Bellevue, Ohio, waz askt to meet at Peru, Indiana, at a spesified time, the brother Joseph, with the sister Mrs. Mary Towne living ner Chillicothe, Ohio, hom Joseph wud take into hiz karij on hiz wa.

The planz wer exekuted. Isaac arrivd first and, with James T. Miller az interpreter he vizited the Miami Rezervashon wher he waz met with much koolnes; but he became konvinst that his sister Franses, the objekt ov the long serch, waz found. The other brother and sister did not arrive for several daz; and tha wer much fategd with the long, ruf and tejus jurny—Mrs. Towne being about sixty-nine yertz ov aj, over four yertz older than Franses. 'I shal no her if she iz my sister' sed Mrs. Towne, 'she having lost the nail ov her left fore finger—you, brother Isaac, remember how you pounded it off in the blaksmith shop about a yer before we lost her?' 'I do wel remember it' he replied. The brotherz with interpreter, soon started on horsbak for the vilaj ov the kaptiv and, az soon az konvenient after their return Joseph rote ov their experiensez to hiz son-in-law William S. Ross at Wilkes-Barre, az foloz:*

PERU, INDIANA, September 24, 1837.

DEAR SIR:

I embrace this the first opportunity, since my departure from home, to give you a detailed account of my journey so far as I have gone, and such incidents concerning the 'object of my visit' as may prove interesting to you. In conjunction with a sister of mine, who resides in the West, and H. D., we left Ohio, taking an untrodden and unfrequented road through a dense wilderness. On the third afternoon, towards sunset, we passed an Indian encampment, where we were told the 'white woman' lived; not having an interpreter, and fearing we would be unable to make ourselves sufficiently known, we pressed on towards Peru, a small, flourishing town on the Wabash. We found here a large river, sweeping along its gentle course through verdant and newly cultivated meadows, until its waters mingle with the Father of Waters, the Mississippi. The country was rich in soil, redundant in the materials of nature, and wild flowers scattered around on every hill in plentiful masses, not yet drooping by the autumnal frosts.

I found my brother at Peru, awaiting with anxiety our arrival; he had come on a short time previous and paid his visit to his sister; had recognized her, and has been exceedingly solicitous to see us. As soon as we could arrange our matters, procure an interpreter, we started for the Indian encamp-

* By permishon from the book, *Frances Slocum The Lost Sister of Wyoming, Compiled and Written by her Grandniece Martha Bennett Phelps For her Children and Grandchildren*, paj 66. Copyright 1906.

ment. On our way we tarried a few moments with an Indian chief, and found him quite friendly, but broken and destroyed by a habit unknown to the Indian when the white man had no communication with him—drunkenness.

Passing by a number of Indian settlements, dotting the banks of the Wabash with their low, dingy wigwams, we came to the encampment where my sister lives. We tied our horses to the trees, and immediately proceeded to her separate wigwam; and a scene occurred of such exciting nature that I found it impossible to restrain the outbursting of my feelings. I recognized her as my sister and received her children as my nieces. One of them has brown hair of fine texture; upon distributing your presents, she seemed pleased and greeted me with increased joy. The marks by which I supposed I would be able to recognize her were particularly evident; her bruised finger was strongly corroborative evidence and there remained no doubt in my mind of the exact identity. After sojourning a short time with them, and seeing all that could be seen, we returned, accompanied by the entire family, to Peru, and there ensued another scene that baffles description.

My sister, Mrs. Mary Towne, did not go with us, but had remained in the village, being old and enfeebled by the long course of years which had glided over her head. We were all together in a separate room. Two sisters and two brothers, but just dawning on one who had lived a life of a nomad of the forest, and whom it was supposed had long since been buried (a green mound erected over her bones) but now suddenly restored to life, resuscitated as it were, and the first knowledge of her condition opening to her view; the appreciation, the tender recollection of former years but above all, the strong ties of nature and the thought of sixty years bondage—her very eventful life—the sad tale of sufferings, and her knowledge of the Indian character all seem rushing through our minds. Our joy was silent the steady, calm flow of feeling, but inexpressible. We separated, and the next morning they returned to their village.

On Sunday the two daughters came down but were not at church; it being a day of which they were utterly ignorant, and consequently they pay but little attention to its solemnities.

Capt. Brouillette an Indian half-breed, is a respectable member of the Miami tribe. His features are strong but finely formed, and he possesses an excellent exterior. He is quite rich and draws about him the importance of wealth.

I cannot state how long we shall remain; we are getting the interesting incidents of the Captive's history, and have tried every means in our power to induce her to return with us, to see at least the spot from which she was taken but such are her manners, her habits and customs, that I fear everything will prove ineffectual. She is perfectly conscious of her condition and feels the peculiarity of her history threefold.

Your obedient servant,

JOSEPH SLOCUM.

Another letter from the visiting party was published in *The Wyoming Republican*, viz:

PERU, INDIANA, September 27, 1837.

We arrived here on the 21st inst. The town is new and flourishing; situated on the north side of the Wabash a little below the mouth of the Mississinewa which empties in from the south. The last twenty-five miles of our journey were through the Miami Reserve, without any white inhabitants. We found Isaac Slocum here awaiting our arrival. He had visited the woman in the Reserve, mentioned in the letter of Mr. Ewing, and is perfectly satisfied that she is the sister taken captive in 1778. The next day we repaired to the village with Mr. Miller, the interpreter, together with Mr. Hunt, a half-breed who was educated at Col. Johnson's school in the State of Kentucky, and another gentleman [James B. Fulwiler]. Forging the Wabash at this place we passed up the river to the Mississinewa, and in about five miles came to an Indian town surrounded with blue grass pasturage and cornfields intermixed without order. Some of the natives were about their houses; others were at tents pitched in cornfields where they were gathering corn, their ponies standing saddled near the tents. Whenever they have any work to do at even so short a distance from their houses, they pitch a tent, cook and live there until the work is done, a few only returning to their houses at night. We soon after came to the seat of Godfroy, the second war chief of the Miamis, consisting of five or six two-story houses within an enclosure of perhaps half an acre which we entered through a gate wide enough for a carriage to pass. Upon entering the house we were all introduced to the Chief by Mr. Miller who told him our business in the nation. He received us very courteously and proffered us all the assistance in his power. He is probably over fifty years of age, of portly and majestic appearance, being more than six feet high, well proportioned and weighing about 320 pounds. He was dressed in leggins and a blue calico shirt that came down to the knee, profusely ornamented with ruffles of the same, his hair nearly half gray and tied in a queue hanging elegantly down his back. After taking leave of the Chief, we proceeded to Deaf Man's Village, the residence of the captive woman, a distance of about four miles further up the Mississinewa, where the natives were employed in the same way as before described. At one of these fields we found the husband of the youngest daughter of the captive woman. He mounted his pony and went with us to the village where we were introduced to the captive, her two daughters, and Captain Brouillette, the husband of the elder. The girls are aged thirty-three and twenty-three. The younger has three small children, but not by this husband. The elder had two, but both are dead. Capt. Brouillette is a half-breed Indian, of elegant appearance, very straight and slim, and about six feet high. Uncle Joseph at once recognized his sister, and after conversing with them some time in the course of which we endeavored by all means in our power to gain their confidence, it was proposed to them to accompany us upon our return to Peru. Mr. Miller had to give the old lady very strong assurances that we had no intention to take her away contrary to her inclination, before she would go; and at length she consented, and accompanied by her two daughters and their husbands, she returned with us to the town where they joined us at the supper table and appeared to be perfectly at ease. They had now become satisfied that we were their relatives, and their confidence was so much strengthened

that she felt justified in proffering us their friendship. This was done by one of them placing on the stand something wrapped in a white cloth, after which they spoke with the interpreter in a solemn manner, when he rose and said that they were our friends, and by way of acknowledging themselves as such they presented us with a piece of fresh venison which they wished us to receive as a token of friendship. We then rose and thanked them and received the token, Mrs. Towne taking up the ham of venison and removing the cloth, which made them satisfied. The next morning they all came to breakfast with us, and the captive gave us, in the course of the day, all the history of her life that she could recollect. Mr. Miller, to whom we are greatly indebted, and Mr. Hunt, acted as interpreters. I wrote down the narration in the words of the interpreter. There are not many striking incidents in her life, but she and her family in their native costume, their extreme simplicity of manner, the natural modesty and solemnity of their deportment, formed the most interesting group I ever beheld. They are decidedly the most respectable family in the [Miami] nation, and they are also very wealthy, having upward of a hundred horses and many cattle and hogs. Capt. Brouillette is the only Indian who cultivates corn with the plow. He has a yoke of oxen, and wagon, and frequently takes beef and other articles to market.

Mr. Miller, who has often passed the night with them, says they live well. They dress quite richly, and the old lady told me she had always had plenty and lived happily with the Indians. Her husband and two of his children were buried where she now lives, and she never can think of leaving her present abode. I cannot help thinking she is right, for the family appears to be one of the most happy I ever saw. The two daughters have returned to see us several times. They are sensible and wish to be very sociable, but labor under a great difficulty in not understanding our language. The older one presented Isaac Slocum with a pair of moccasins for his wife, as he is to leave soon. The confidence they reposed in us seems to be complete and the more I see of these children of the wilderness the more I respect their character. They have a natural politeness and good feeling that cannot be surpassed in the most polished circles; but this is not shown until they have every confidence in those around them; before that, in the presence of strangers, they are timorous and distant. They have just taken leave of us for home; it is four o'clock P. M., but they never hurry themselves. They frequently ride home, nine miles, most of the way through the woods, with as much *sang froid* as they would in the day time.

Franses' brother Joseph, with hiz dauters Hanna and Harriet, vizited her in September, 1839; and it iz from the diariz kept by ther nesez that many ov the womanly feturz ov the Kaptiv's experienscz, and kondishons, hav bin preservd. Soon after her kaptur she waz adopted with name We-let-a-wash by a Delaware chief, kald Tuck Hors, and hiz wife, to take the plas ov their dauter ho had then resently died. Tha jeneraly treted her wel.

This waz during the Revolushonary War when the British uzd every efort to gather the savajez into marauding partiz, or to their armiz agenst the Amerikans. This Kaptiv waz taken to Niagara, then to Detroit and bak to Niagara for perhaps a year; then agen to Detroit the prinsipal western post ov the British, around which tha atrakted al the savajez posibl, with their wimen and children. Here wer organized and ekwipt many savaj maurauding partiz, not only agenst the Amerikan setlmnts in Ohio, Kentucky, and western Virginia, but agenst every Amerikan frontier, and even into estern Pennsylvania—many ov thoz prezent at the Wyoming Masaker wer ekwipt at this plas. During the sumerz the ajd, the wimen and children, moved along the water, prinsipaly ov western Lake Erie and the Maume River; living on wild fruts, fish and other game. For several yerz after the kloz ov the Revolushonary War, the time ov the warriors waz givn mor to hunting and traping ov peltriz; and the atenshon ov the wimen waz givn mor to the kultivashon ov maz (korn) and a fu vejetabls, al ov them yet under the jeneral supervizhon ov the British, ho kontinud to hold Detroit in violashon ov the Trety ov Ghent.

The savajez, however, kud not long remain in kwiet life after the kloz ov the Revolushonary War. The blud ov marauding and waring ansestorz for unnumberd jenerashons korst warm in their vans, laterly having been, for several jenerashons habitually exsited by the Frenchmen's brandy and later, by the British rum. Maraudings on pioner Amerikan setlmnts agen inkrest to such degre that, the eforts for trety failing, soljerz wer sent agenst them. With aid ov the British, under hoz kontrol tha kontinud, tha defeted two Amerikan Armiz (ov Generals Hamar and St. Clair) and wer exultant in preparashons to driv al Amerikans bak est ov the Alegeny Moun-tans, or exterminat them. It waz then that General Anthony Wayne marcht thru the forest, bilt Fort Defians by the riverz Maume and Anglaiz, and swept down the Maume like a 'whirl-wind' to their krushing defeat at Fallen Timber 20 August, 1794, and to the destrukshon ov their krops. Late the same yer he bilt Fort Wayne at Kekionga the hed ov the Maume. During al thez yerz ov turmoil and bludshed Franses Slocum, the Kaptiv, ranjd between Detroit and the hed ov the Maumee River at Kekionga, now Fort Wayne, first with the main band ov Delaware Aborijinez, and later with the Miamis into which tribe she waz adopted.

She waz marid to a Delaware * ho soon therafter forsook her or waz kild. She, with many Delawars, waz much in asosiation with the Miamis along the Maume River; and she marid sekond, a Miami Chief, She-po-kon-ah by name. In later yerz he bekaame kwit def. After this marij her nam waz chanjd to the Miami, Ma-kon-a-quah. Kekionga (which nam waz chanjd to Fort Wayne in November, 1794) at the hed ov the Maume River, waz their hed-kwarterz for many yerz in winterz, partikularly.

Long befor the deklarashon ov the War ov 1812, the Aborijine wariorz wer kept armd and ekwipt by the British and, thru their ally Tekumseh, tha wer insited and trand for that war. About the time ov their unsuksesful sej ov Fort Wayne in 1812, the wimen and children wer for a time at Brownstown, Michigan; then along the Maume and by the Eel River west ov Fort Wayne; and later in this War tha went to the Mississinewa River. Praktikaly al ov the aktiv wariorz wer with the British, with hedkwarterz at Amherstburg, Canada, during this War.

Mor than fifty tretiz ar rekorded between the United States and the Miami Aborijinez. The trety ov most importans to this Kaptiv and her desendants† iz 'A Treaty held at the Forks of the Wabash' (entrans ov Litl River into the Wabash a mile and a half belo the prezent City ov Huntington, Indiana) 6 November, 1838, in which the Miami tribe seded and relinkwisht to the United States their former Rezervashonz in konsiderashon ov a nu Rezervashon 'West ov the Mississippi River' a payment to and for them ov \$335,680.00, and numerus smaler Rezervashons within their former Indiana Rezervashons to favord individualz, and familiz ho choz to reman on them. Wun Sekshon (wun skwar mile, 640 akerz) ov land waz givn to Franses Slocum's two dauterz for their, and her, tenansi in komon (se Family 242A) thus insuring her and her children a per-

* The name ov this Delaware Aborijine bekaame nown to her white relatives after her diskovery az 'Little Turtle,' which waz probably a konfuzhun with the great Miami chief ov this name, thru inability ov each to fuly understand the other. She waz in Chief Little Turtle's Tribe. The Lenne Lenapes (or Delawars, so kald from the Delaware River along which tha formerly roamd; the name coming first from lord de la Warr) wer a strong tribe until humiliated by the Six Nashons in the 18th Sentury. In 1906 ther wer 1106 ov their desendants living near the Cherokees in the State ov Oklahoma. Their 'hereditary chief' ov primojeniture entail, about the last remnant ov British influens, in 1906 waz Richard C. Adams, ho possest litl, if any, signifikans to them.

† For ful akount ov this trety and ov the Miamis in jeneral, se *History ov The Maume River Basin*, by Dr. Chas. E. Slocum.

manent hom. But it rekwird a joint rezolushon ov Kongres 3 March, 1845, for them to resev their anuity payments at Fort Wayne, or Peru, Indiana, after the removal ov the main part ov the Miamis to their nu Rezervashon in the West in 1846 akording to trety.*

The Memorial, or petishon, ov Franes Slocum and desendants to Kongres for them to resev their anuity payments at Fort Wayne, waz dated January 17, 1845. This paper berz the names Frances Slocum, az prinsipal, and twenty-one 'children and grandchildren' viz: Ke-ke-na-kushwa. We-saw-she-no-quā. Te-quoc-yaw. Ki-po-ki-na-mo-quā. Wa-pu-noc-she-no-quā. Ki-no-suck-quā. Ching-Shing-gwaw. Pe-tu-loc-a-te-quā. Sho-quang-gwaw. Waw-pop-e-tah. So-eel-en-ji-sah. No-ac-co-mo-quā. Coch-e-no-quā. Po-con-du-maw. Tah-ki-quā. Ki-ki-o-quā. Te-quoc-yaw, Jr. Soc-o-chu-quā. Peem-y-o-ty-maw. So-eel-en-ji-sah, Jr. Pun-ge-she-no-quā.

In the yer 1854 delegashons ov the Miamiz remaning in Indiana, and ov thoz removd beyond the Mississippi, vizited Washington, wher another trety waz made in which the United States agred to pay the Indiana Miamiz \$221,257.86 at the expirashon ov twenty-five yerz in lu ov the permanent anuity namd in the former trety; and to pay five per sent interest anually on this sum, insted ov the former anuity, until the prinsipal bekam due and waz paid. At the date ov this trety, 1854, the Miamiz remaning in Indiana numberd 302. At the date ov the final payment ov the \$221,257.86 at Wabash in 1881, ther wer ov al ajez 318 to resev the muny. Tha wer then skaterd az folos: aty dwelt on the Godfroy Rezervashon by the Mississinewa River, inkluding the desendants ov Frances Slocum; sixty on the Meshingomesha Rezervashon in Wabash and Grant kountiz, Indiana; fitten at Lafayette; twenty in Huntington Kounty; thirty in the visinity ov Fort Wayne; wun family at Napoleon; forty in Kansas and Indian Territory; and the others wer skaterd in the States ov Michigan, Iillinois, Iowa, and Minnesota. Fuly wun half ov the hol number wer at this tim minors. With this final payment by the United States, thez Miamiz asumd al the rights, privilejez, and responsibilitiz, ov sitizenship. Al trihal authority and relashons, which had for yerz been nerly nil, sest with this sitizenship. Previus to this date, 1881, their lands had been fre from taxashon, enkumbrans, and sale. The farmz ov many, if not most, ov the Miamiz remaning in Indiana wer later morgajd to sekur^d dets contractd; and sum ov thez fertil farmz hav been sold by the Sherif to satisfy thez dets. Intemperat use ov intoxicating beverajez hav ruind many; but, so far az the riter noz from personal obzervashun and hersay, such haz not been the kase with any ov Franes Slocum's desendants. Lack ov proper enerjy and good manajment hav, however, karakterizd most ov them. Tha hav klothd themselvs in the kurent styls ov sitizenz; and their children hav attended the Publik Skools to a limited extent.

Chief She-po-kon-ah, The Def Man, died about the yer 1833, at hiz Vilaj on the left bank ov the Mississinewa River, about six miles abuv its outlet into the Wabash. The exakt plas ov the burial ov hiz remanz, iz not non. Franes Slocum hiz wife, died 9 March, 1847, ov numonia, with les than wun week's siknes. Her remanz wer givn a Kristian burial, Joseph Davis an itinerant exorter kondukting the servis. The children ov Franes⁷ Slocum, Ma-con-a-quah, al by her sekond marij with She-po-kon-ah, wer:

* See *United States Statutes at Larj*, Volume vi, paj 942.

- i. KE-KE-NOK-ESH-WAH, Cut Finger in English, also namd Nancy, b. about the yer 1800. She marid a Miami brav, nam not non; he died leving a dauter ho died ajd about 17 yerz. She m. 2nd Jean Baptiste Brouillette ov French-Miami parentaj with environment holy Miami. He waz non az Kaptan, sors ov titl not reported. She waz a mildly temperd, unasuming woman, and waz overshadowd by her sister and huzband. She died 13 Mar., 1847; waz burid in the family ground, but her grave iz undesignated. He m. 2nd Eliza Bondy ov Fam. 242 A. Hiz tombston in the ground, reads: 'Rev. J. B. Brouillette, Converted to the Christian Religion June, 1854; Died June 17, 1867, Aged 71 Years.'

ii. iii. Two SONS, nams not non; died in their infansy.

242A. iv. O-ZAH-SHIN-QUAH,* b. 1810; m. sev. times; d. 1877.

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O-ZAH-SHIN-QUAH, or Yelo Leaf in English, also kald Jane (dauter ov She-po-kon-ah and wife Ma-con-a-quah or Franses' Slocum) waz born about the yer 1809. She grew to be a tal and strong woman, mentaly az wel az fizikaly. The trety ov the United States with the Miamiz at the junkshon ov Litl River with the Wabash in the prezent Huntington Kounty, Indiana, 6 November, 1838, plast wun skwar mile ov land in her name for the komon okupansy ov herself, mother and sister, the trety paragraf dezignating it, reding az foloz, viz:

To O-zah-shinquah, and the wife of Brouillette, daughters of the 'Deaf Man' as tenants in common, one Section of land by the Mississinewa River, to include the improvements where they now live.†

It iz here noted that Franses Slocum waz agen purposly kept out ov sight, and rekord. The United States Patent for this 640 akerz ov very fertil land waz sind by Prezident Zackary Taylor 26 September, 1849; and it waz rekorded 29 November, 1854, in Wabash, Indiana. After the subsekwent trety, it waz agen rekorded, 6 Desember, 1877. A Kwitklam Deed made by Nancy Brouillette and rekorded 1 March, 1872, shos that she sold her rights in this land az tenant in komon, to her sister O-zah-shin-quah, for one hundred dolarz.

* Thez nams hav been variously pronounst, and speld; with no pepl haz the konfushun bin grater than with the Miamiz. The plezanter Miami form ov speech waz ful, round, floing; and the dezir ov the riter iz to preserv the betr Miami sound, with the best form in the United States rekords. Frekwently wun, two or mor sylabls ov a nam ar oमित in konversashon.

† See *United States Public Statutes at Large*, Vol. vii, pp. 569-574.

O-zah-shin-quah, or Jane, waz marid five times: 1st to Louis Godfroy, nefu ov Francis the last War Chief ov the Miami. He waz soon lost to vu, probably kild in batl or bral. Her sekond marij waz with wun Wop-shin-quah ho soon met violent deth. The third with Tak-ko-nah ho waz soon kild by a kwarelsom 'frend.' The forth huzband, a brother ov the third, namd Mah-mah-mun-drah, soon died.* The fifth marij, with Wah-pah-e-tah or Peter Bondy, waz mor konjenial and enduring. He waz born in July, 1817, son ov Antoine Bondie a French trader among the Aborijinez at Fort Wayne, and a Mohegan or Miami mother. This Antoine waz, in sum respekts a worthy Frenchman. He warnd the Amerikanz at Fort Wayne agenst a plot by the savajez to masaker them in 1812 in interest ov the British. Peter Bondy waz rerd with entir Miami environment, but he waz wun ov the fu ho avoided the many inebriating temptashunz. He waz konverted to Kristianity by the influens ov George R. Slocum, Family 243B, nefu ov Franses the Kaptiv† and bekam an exorter among and for the Baptists at Rezerv, Indiana. In personal apearans he waz dignified and komanding; standing nerly six feet in hight and waing 240 pounds. Hiz kountenans waz indikativ ov mildnes and benignity; hiz intelektual powerz wer good, and he waz a plezant kompanyon, altho he kud nether read nor rite. O-zah-shin-quah willd him sixty akers ov land in fe simpl 'in lieu of his [marital] interest in my lands.' He waz namd in this wil for exekutor ov her estat, without bond. Several yerz after the deth ov this wife O-zah-shin-quah, he marid sekond, a sister ov Gabriel Godfroy. He had no children by this sekond marij. He died———.

O-zah-shin-quah, Jane, remand unabl to uz other than the Miami langwaj. Her Wil shos that she had good nolej ov the 686 akers ov land ov which she died posest. This Wil waz ritn in good form by a lawyer; waz dated 10 July, 1873, and admited to probat 15 February, 1877, in the Serkit Kort in Wabash Kounty, Indiana, and

* The story ov the Miami iz like that ov al the Aborijinez ho wer asosiated with the French and British. Thez pepls inebriated them, trand them to bludshed and, later, when tha wer not engajd in marauding and sheding the blud ov Amerikan pionerz, fatal kwarelz among themselvz wer ov very frekwent okurens. See *History ov The Maume River Basin*, by Dr. Charles E. Slocum.

† Peter Bondy and wife O-zah-shin-quah, now kald Jane, wer among the first memberz ov the Antioch Mishonary Baptist Church; and he waz, later, a trustee ov this sosiety.

ther rekorded. One half aker ov ground for family burial purposez waz rezervd from the farm devizd to her son Judson. This and other devizings, wil be menshond in the respektiv rekords ov her children, foloing. A gravston in the family ground reads: O-SAW-SHE-QUAH | wife of | Peter Bundy | Died Jan. 25, 1877 | aged | 67 years.

The children ov O-zah-shin-quah, az gatherd by the riter prinsipaly from themselves, ar az foloz, viz: By first marij with Louis Godfroy:

- i. ELIZA GODFREY; m. 1st J. B. Brouillette. Had one child, Nancy, ho m. John Bondy and had two children, Ross and Samuel. Eliza m. 2nd Thomas Caine after Brouillette's deth.
- ii. FRANCES, Wah-pah-nah-shin-quah; m. ——— Wilson, se Item 5 ov her mother's Wil wherin she iz devizd 60 akerz ov land. She m. 2nd William Pekonga.

By sekond marij, with Wop-shing-quah:

- iii. ELIZABETH, Ke-no-zah-quah, b. 25 Sept., 1836; m. Gabriel Godfroy and had six children: Joseph, Judson, Sara Joanna, and another, ho died yung; and Peter and Fransis yet living, 1907. Elizabeth's mother wild her sixty akerz ov land. She waz a favorit with her grandmother, the Kaptiv, and resevd larjly ov her klothng, reliks, and other valuabls. Ov thez remaning together Elliott T. Slocum, Family 642, and George Slocum Bennett, Family 244A2, purchast nerly al 3 May, 1907, paing the old man Gabriel Godfroy, now in very redust sirkumstansez, a fabulus pris for the purpos ov plazing thez artikls wher tha may be seen by many interested personz, and perpetuated. Elizabeth died 28 Oct., 1879; waz burid in the Godfroy Semetery, wher her grav iz wel markt.

By third marij, with Tak-ko-nah:

- iv. A SON, who died in hiz infansy.

Child by forth marij, with Mah-mah-mun-drah:

- v. LAVINIA, Chan-Shin-quah; m. Nelson Tah-a-tah. She resevd thirty-five akerz ov land by her mother's Wil. Had children: Emma, Frances, Ellen, Camillus, and Rosanna.

Children by fifth marij, with Wah-pah-e-tah, Peter Bondy:

- vi. vii. viii. TWO SONS and one DAUTER, died at erly aj.
- ix. HANNA BONDY, Sah-kah-quah; m. 1st Mon-go-sah, and had child Nancy, O-zah-nah-e-sun-quah, ho, with her mother, ech resevd sixty akerz ov land by Wil ov O-zah-shin-quah. Hanna m. 2nd Joseph Bubl. Tha had children, ho d., viz: 1. d. 15

Dec., 1887, ajd 1 y. 7 mos. 7 ds. 2. Victoria, d. 6 Apr., 1894, ajd 13 ys. 4 mos. 15 ds. Hanna d. 10 Sept., 1897, ajd 46 ys. 6 mos. 15 ds. Bur. in the Franses Slocum Semetery.

- x. ROSE ANN BONDY, Pe-me-sah-quah, resevd 106 akerz ov land by Wil ov her mother. She m. Robert Pe-kon-gah.

242B. xi. CAMILLUS BONDY, b. 23 Sept., 1854; m. Ladema Kinsman.

242C. xii. JUDSON C. BONDY, b. 14 Feb., 1856; m. Lavinia Godfroy.

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CAMILLUS BONDY, Tuh-quah-ke-uh, Pe-mah-u-twan, (Peter and Jane O-zah-Shin-quah Bondy, Franses Slocum and She-po-con-ah) waz born 23 September, 1854. He resevd two trakts ov land by hiz mother's Wil, wun ov 140 akerz and the other ov 42 akerz; also half ov hiz mother's personal property. He marid Ladema Kinsman ho waz born 7 August, 1861, dauter ov Oliver and Franses (Godfroy) Kinsman. She iz intelijent, and a good houskeper. Tha rezide 1907, on the larj farm resevd from hiz mother. He iz an inteligent man, a hard worker, and aparently fre from the enervating and vishus habits that hav ruind so many men ov al peplz. Children:

- i. FRANCES BONDY, Mah-nah-tah-quah, b. 3 Jan., 1878. In 1907 a domestik in the Sity ov Marion, Indiana; unmarid.
- ii. DULSINA BONDY, Ke-ke-nok-esh-wah, b. 1880; m. William Bowman 'white man.' She died in 1899, leving wun child, Ladema, b. 17 Sept., 1897, a prety and plezant child, ho iz being rerd by her maternal grandparents.
- iii. VICTORIA, Kush-e-nok, Snow-hanging on trees (i. e. like unto, or as handsom az) b. 3 May, 1882. She iz wun ov the two girls ho unveild the monument at the grav ov their great-grandmother, Franses Slocum, the Kaptiv; se subsekwent pajez. She iz a woman ov strong karakter; intelijent, a good houskeper, modest, and interesting. She, 1907, rezides with her parents, unmarid.
- iv. CHARLES ZEMERLY BONDY, Pep-pe-sis, Fire sparkling, b. 1885. He enlisted in the United States Army in 1906.
- v. JUDSON CARY BONDY, b. 1 Sept., 1887; died 1 Dec., 1888.

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JUDSON CARY BONDY, Ke-pah-ke-koh-wah, (Peter and Jane O-zah-shin-quah Bondy, Franses Slocum and She-po-con-ah) waz born at Rezerv, Indiana, 14 February, 1856. He, like hiz brother Camillus, resevd two trakts ov land by hiz mother's Wil, wun, the homsted farm ov 140 akerz surrounding the Franses Slocum Semetery

Rezervashon, and the other ov 42 akers; also wun half ov al hiz mother's personal property. Judson haz experienst much misfortune. A morgaj on hiz farms folod dets kontraktet for a nu hous, barn, etc. He marid Lavinia Godfroy, Che-kwos, dauter ov Kope-weah. She died 9 November, 1888; also sum children died az rekordet belo. He marid sekond 13 January, 1891, Isabel Godfroy; and she died 13 February, 1901, at the aj ov 38 yers and 13 days. Hiz farms wer sold to satisfy the morgaj; and he suferd fraktur ov leg. In 1906 he vizited the Indian Territory, prospekting for better lokashun, but returnd to Rezerv, Indiana, the next sumer. Children:

- 242C1. i. SAMANTHA J. BONDY, b. 2 Feb., 1876; m. John A. Witt.
 ii. PETER GABRIEL BONDY, Mah-kwos, b. 6 Sept., 1877. He died 22 Mar., 1895, when a pupil at Haskel Institut, Lawrence, Kansas.
 iii. ELIZABETH BONDY, born 24 August, 1879; d. 30 Oct., 1879.
 iv. JOSEPH HENRY BONDY, Wah-pe-mah-quah, born 27 September, 1880. A farm laborer in 1907.
 v. ELIZA JANE BONDY, b. 17 Sept., 1882; d. 16 June, 1885.
 vi. ROBERT BONDY, born 25 August, 1884; d. 19 Sept., 1885.
 vii. MABEL AUGUSTA BONDY, b. 31 July, 1886. She, like her sisters, brothers, and kozins, atended the Publik Skools ov their hom distrikts. She waz admited to The Haskel Institut, Lawrence, Kansas, in 1904, and yet remans ther, 1907, by speshal rekwest ov Hon. Elliott T. Slocum, ho haz taken plezhur in befrending thez kozins. Mabel haz auburn hair which iz atavistik, a biologik revershon, thru heredity, to this fetur ov her great-grandmother, Franses' Slocum, the Kaptiv. She also berz this ansestor's Miami name, Ma-con-a-quah.

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SAMANTHA JOSEPHINE BONDY, Ken-den-o-mo-quah (Judson C., Peter and O-zah-shin-quah) waz born 2 February, 1876, on a farm about wun mile from Reserve Postofis, Miami County, Indiana. She marid 6 June, 1895, John Adison Witt, son ov Thomas Jefferson and Samantha Witt. In 1907 tha livd on the homsted farm ov her grat-grandmother Franses' Slocum, the Kaptiv; he kultivating the farm for John Long, the prezent owner. Children:

- i. RAYMOND FLOYD WITT, Wah-pah-pe-tah, born 27 March, 1897. He iz a very bright and gentlemanly boy. Se group foto.
 ii. CAROLINE MAY WITT, Che-kwos, b. 6 May, 1899. At skool.
 iii. MARY LAVINIA WITT, Sah-quah-quot, born 1 February, 1902. She died 21 February, 1904.
 iv. RUBY LUCILLE WITT, b. 30 July, 1903. Se group fotograf.
 v. A DAUTER, stilborn, 4 March, 1905.

THE FRANCES SLOCUM MONUMENT.

Informal sugjeschons for a Monument at the grave ov Franes Slocum wer okazhonalj made* but the first movment ov a sumwhat jeneral karakter for this purpos ov the riter's nolej, waz a smal sirkular sent out by Mrs. Mary Slocum Murphy, dated August 28, 1899, at Converse, Indiana, her hom a fu miles southward from the grave. This sirkular reads in part az foloz, viz:

.
A plain shaft seven feet high of Swiss granite, with a foundation three feet square, to cost about \$140 placed in position If enough money is subscribed in answer to this circular, we will endeavor to have the unveiling of this monument in October [1899, but litl over a month after the riter's reset ov the sirkular]. Dr. Charles E. Slocum of Defiance, Ohio, who has published a History of the Slocum Family in America, has informed us that he will come at any time the monument is unveiled; and it is expected he will be prepared to deliver an address appropriate to the occasion. . . .

The riter ov this book had sum previus korespondens on the subjekt with the riter ov the sirkular, but no definit planz had been agred upon for the work. However, he at wuns sent subskripshon, with statment that, in hiz opinion, the time menshond for the work waz to short, and the preskribd monument waz inadequate. Responses to her sirkular wer meger, and Mrs. Murphy saw the failur ov her eforts. After further korespondens she rekwested the riter to take charj ov the projekt; and therupon he sent out the foloing sirkular leter, viz:

DEFIANCE, OHIO, September 28, 1899.

DEAR SIR:

Several years ago I had correspondence with Mrs. Mary Slocum Murphy of Converse, Indiana, daughter of the late George R. Slocum and granddaughter of Isaac, relative to erecting a monument at the grave of her grand-aunt Frances Slocum the Captive, which grave remains unmarked. At that time she discontinued work on this worthy project, and other matters crowded it from my mind.

A few days ago I received a circular letter from her, stating that a monument would be unveiled at this grave in October next; that contributions for its purchase were invited; and that I would deliver an address at the unveiling.

* It was recently decided by the descendants, children and grandchildren of Hon. Joseph Slocum, brother of Frances, to erect a suitable monument over her grave. This will be done in the spring of 1891, and the long delayed tribute to her memory will be an accomplished fact.—*Biography of Frances Slocum*, by John F. Meginness, 1891. Footnot, paj 141.

My immediate reply to this circular was, that I was yet favorable to the erection of a suitable monument, and would assist in every way desired. A draft on New York, as my contribution, was enclosed. My letter intimated that the monument prescribed in her circular might be thought inadequate, and the time announced too short in which to gather funds and finish the work this fall.

A letter was received today from Mrs. Murphy, written in despondent tone. She informs me that the money received amounts to less than fifty dollars; and she requests me to take charge of the work, write to the nearest of kin and ask for contributions.

In compliance with this request I send five letters of this copy, viz: One to George Slocum Bennett, Wilkes-Barre, Pa.; Joseph W. Slocum, Scranton; Levi D. Slocum, Carbondale; Frank L. Slocum, Pittsburg; and to Elliott T. Slocum, Detroit, whom I suggest to act as committee with Mrs. Murphy, for completion of the work.

It is hoped that each one addressed will take active interest in the matter, and gather contributions from others of his family and relatives, that as many persons may be interested as possible.

Suggestions are desired relative to style of monument, character of inscription, and the time and character of the exercises at its unveiling some time in the spring of 1900, when all can be present. I have already suggested that a bronze tablet, permanently attached to granite would best preserve the inscription.

I would act as secretary, or assist in any other way desired.

Please write to Mrs. Murphy, or to me, at an early date.

Very respectfully yours,

CHARLES E. SLOCUM.

Answers were soon received by the writer from the suggested committees, expressing desire for the monument, willingness to serve on the committee, and request that the writer take charge of the work. Although fully occupied, the writer laid aside other writing then in hand and, after considering the general significance of the subject, wrote a circular letter suggesting names for a larger committee, improvements for the cemetery, and a bronze monument with extended inscriptions. Also, realizing the confusion and delay that usually result without definite guide, this circular letter expressed the secretary's choice for chairman, of monument and inscriptions, style of fence and other improvements, date of the unveiling, and program. Illustrations of several styles of monument and fences with indicated choice, were sent with the circular letter to each person suggested for the enlarged committee. Answers were soon received, accepting membership, expressing desire for success of the work and, with unanimity accepting the secretary's suggestions; and naming the secretary for the principal address.

Therupon the foloing jeneral notis was sent in larj numer, to members ov the komite, to Slocums and their alianses, to nuzpapers, historikal sosietiz, and others likely to be interested, viz:

FRANCES SLOCUM, THE CAPTIVE AMONG ABORIGINES.

DEFIANCE, OHIO, December 1, 1899.

TO ALL PERSONS WHO MAY BE INTERESTED:

For many years it has been the desire of several Slocums, and their kindred, to permanently mark the grave of Frances Slocum, the Captive. Latterly this desire has taken practicable form in the organization of the following

FRANCES SLOCUM MONUMENT COMMITTEE:

HON. ELLIOTT T. SLOCUM, Chairman, Detroit, Michigan.
 DR. CHARLES E. SLOCUM, Secretary, Defiance, Ohio.
 MRS. MARY SLOCUM MURPHY, Treasurer, Converse, Indiana.
 GEORGE SLOCUM BENNETT, ESQ., Wilkes-Barre, Pennsylvania.
 JOSEPH SLOCUM CHAHOON, ESQ., Philadelphia, Pennsylvania.
 MRS. ELIZABETH SLOCUM ROGERS, Philadelphia, Pennsylvania.
 FRANK ROBERT SLOCUM, ESQ., Minneapolis, Minnesota.
 FRANK L. SLOCUM, PH.D., Pittsburgh, Pennsylvania.
 FRANK SLOCUM LITZENBERGER, Middletown, Indiana.
 LEVI D. SLOCUM, Carbondale, Pennsylvania.
 JOSEPH W. SLOCUM, Scranton, Pennsylvania.
 JOSEPH A. KENNY, Converse, Indiana.
 HON. JAMES F. STUTESMAN, Peru, Indiana.

A white bronze monument 8 feet and 6 inches in height, that will endure for all time barring accidents, has been selected by the Committee, and improvements to the cemetery have been ordered. While the members of the Committee hold themselves committed to this work and ready to pay all expenses attending it, they realize that the full story of the woman whose grave they desire to mark with befitting inscription stands alone in history, and belongs to all persons alike; therefore they desire to accord all their relatives, and others, an opportunity to participate in this memorial who would deem it a pleasure so to do. Contributions may be handed to any member of the Committee, or sent direct to the Treasurer, who will send receipt for the same.

It has been decided to unveil this Monument

THURSDAY, MAY 17, 1900,

at the grave near the Village of Peoria—Reserve Post Office—Miami County, Indiana. This will afford a pleasant occasion for a meeting of all Slocums, and those allied to them, and an opportunity to meet the grand-children and great-grand-children of the Captive, all of whom live in the vicinity and will be present. The treasured personal effects of those deceased can also be seen. The Governor of Indiana and other officials, the officers of the State Historical society, and other prominent persons have signified their desire to attend. A cordial invitation to be present is extended to people generally.

Persons going by railway should leave trains as follows: By the Pennsylvania Lines (Columbus and Chicago, and Chicago and Eastern Indiana Divisions), at Converse; those by the Wabash Railway, at Wabash or Peru; by the Big Four Railway (Michigan Division) at Wabash; and by the Lake Erie and Western (Indianapolis and Michigan Division) at Peru. The carriage ride will be over good roads, ten miles south-east from Peru, twelve miles south-west from Wabash, and twelve miles west of north from Converse. Conveyances can readily be obtained at either place at reasonable price. The Committee recommends that all persons arrive at the end of the railway journey the evening before, or early morning, and, provided with lunch, join in a mid-day picnic around the noted spring of water at the site of the former Miami village, a short distance from the Monument.

A meeting of the Committee is called for 10.30 a. m., at the residence of Judson C. Bondy, opposite the Monument.

The formal exercises will begin at 12 o'clock, and will be as follows, viz:

Prayer, by ARTHUR GAYLORD SLOCUM, A. M., LL.D., President of Kalamazoo College.

Address, by CHARLES E. SLOCUM, M. D., PH.D., of Defiance, Ohio.

Unveiling of the Monument, by MISSES VICTORIA BONDY and MABEL RAY BONDY, cousins, of Reserve, Indiana, great-grand daughters of Frances Slocum.

Remarks by prominent persons, including pioneers who knew the Captive.

Benediction, by REV. WILLIAM F. SLOCUM, A. M., B. D., of Montour Falls, N. Y.

Persons from a distance who desire to engage hotel accommodations in advance can do so by addressing Mrs. Mary Slocum Murphy, Converse; Hon. James F. Stutesman, Peru; or the Tremont Hotel, Wabash, Indiana.

CHARLES E. SLOCUM,

ELLIOTT T. SLOCUM,

Secretary.

Chairman.

The sekretary orderd the monument, the fens and improvments, personaly asuming pament for al. He vizited the semetery twis to direkt lokashon and improvments. Hundreds ov leters wer resevd from al direkshons, from the kurius, the uninformd, and the wize, which wer kwite jeneraly anserd. Individuals, nuzpapers and other publikashons, Amerikan and foren, dezird ful report ov the meeting. The editors ov nuzpapers dezervd konsiderashon az tha wer giving larj spas to the story ov the Kaptiv and her kaptivity with detals ov the meeting.

The railwa trans ov May 16, 1900, karid many persons to the stashons dezignated to atend the exersizes at Reserv the next day. An impromptu meeting waz held in the evening in the parlors ov the Bearrs Hotel, Peru, and it rekwird but litl time for the stranjers to bekom akwainted; and tha did not part until a late our.

At the semetery al persons and aranjmments wer in redines for the jeneral gathering. In kuntry, and towns, ner and far within driving

distans, aparently everywon waz erly astir in the morning, and soon on the wa thither. . The vehikls inkrest in number at every hous and krosroads; and many in hast to sekur vantaj plas, spurted by thoz not inklind to ras. The sun and air wer mild and kler but for the dust so konstantly and rapidly stird.

The komite waz kald to order by the Chairman at the set time, and the reports ov the trezurer and sekretary wer red in detail, and aprovd. The Komite then adjurnd to meet in Peru on the return. Akording to aranjment, Mrs. Judson C. Bondy then servd the Komite and their kompanjons with diner, whil the piknik lunches wer being enjoyd in every availabl plas around. The barn, its yard, the roadwa, the grovs and sum felds wer fild with horses and vehikls. The formal exersizes began at the apointed time from a bower that had bin konstruktet outside the semitery. Onorabl James F. Stutesman kald the vast throng to order and, after a fu remarks, introduced the Chairman, Onorabl Elliott T. Slocum, grand nefu ov the Kaptiv, ho delivered a brief and apropriat adres. Arthur G. Slocum waz kald forward, and oferd an elokwent prayer. Charles E. Slocum waz introdust and deliverd the foloing adres on

THE LIFE AND CHARACTER OF FRANCES SLOCUM, WITH ITS LESSON.

Mr. Chairman, Members of the Committee, Ladies and Gentlemen: It is an interesting occasion that has brought us together today. We are met to unveil to the view of those present, and to the view of all persons who may in the future come this way, a Monument recently erected to mark the burial place of a woman whose history is peculiarly without a full parallel in the annals of mankind. We are here to unveil a memorial to an historic event which occurred in the earlier and trying times of our country; an event which will ever remain in history as one of the most remarkable of captivities, and as embracing the pathetic sentiment attending a childhood and long-life perversion from civilization.

One hundred and twenty-seven years ago last March, in Warwick, on the western shore of Narraganset Bay, Rhode Island, there was born a girl, the third daughter and seventh child of thrifty parents. The family was becoming large, the farm was small, the soil thereabout was poor, and the winters were long and severe. Reports had been received from Pennsylvania that the conditions for a good home with attendant prosperity were more favorable there. This, also, was the country of William Penn, a prominent member of the Society of Friends of which church Jonathan Slocum, the father of the girl, our subject, was also a member. William Penn had purchased land from the Aborigines in eastern Pennsylvania, and his amicable relations with them had much to do in coloring the reports carried to Connecticut and Rhode Island of the desirability of this territory then being offered to white settlers.

Jonathan Slocum had visited Pennsylvania and purchased land there about two years before the birth of this daughter. The year following her birth, in 1774, he removed his family thither and after two or three years occupied a house near the Susquehanna River in the noted Wyoming Valley, on the site of the present City of Wilkes-Barre.

Thus early in life was Frances Slocum, whose memory we so befittingly commemorate today, subjected to the fatigues, privations and exposures incident to a long journey along uncleared trails, beset by lurking foes, human and other—for British oppressors had already been active in inciting the Aborigines to acts of violence against the Colonists. This journey was to be but the first of many weary years of wanderings on foot, through the forests, over mountains, through valleys and swamps, along rivers and lakes. She was taken into captivity by Aborigines November 2nd, 1778, and forcibly carried into the wilderness from her father's house, never to see it again. Her first journey was in the protecting arms and close to the heart of an ever watchful and loving mother. Her subsequent wanderings were destined to begin before she was six years of age with people of another race and color, barbarous even to savagery, ever moving from place to place, and stopping at night whenever and wherever possible from the everchanging conditions of war with the Colonists, or with other tribes.

The kind, Christian conduct toward, and dealings with, these Aborigines by William Penn, and all other members of the Society of Friends including the parents and forebears of this child for over one hundred years availed nothing in return. Jonathan Slocum, her father, and Isaac Tripp, her maternal grandfather, were savagely killed by them from ambush within one month after her abduction.

But they did not destroy her life. She was powerless to do them harm, and she might prove of great worth to them. Regardless of her mother's anguish and entreaties they tore her away and carried her into the forest never to be seen again, or heard from, by her parents. A search for the captive one began immediately by the relatives and was urged on by the doubly bereft mother until her death, over twenty-eight years afterward. Thereafter inquiry for her was continued by her brothers, ever with the fear that she had suffered a terrible death. This uncertainty of her fate was harder to bear than the full facts would have been; and for many years it was kept alive by the many successful military campaigns against the savages, and the restoration of many lost ones to their families.

Notwithstanding all the inquiries and rewards offered, and the searchings for this sister, she remained lost to her family for about fifty-nine years. Thru the kind efforts of George W. Ewing, a trader, and traveler thru the village in this Reservation, two brothers and a sister were, after two years delay, and indirect way, given information which led them to visit the Miami village at this place September 22nd, 1837, when she was first fully identified.

These brothers and sister, at this time well advanced in years, traveled for this visit by crude methods hundreds of miles through a largely unimproved country in continued search for the lost one. They had met with nothing but disappointment in all their former efforts for this purpose. What a train of

reminiscences, speculations and surmises were naturally discussed during this long, fatiguing and otherwise monotonous journey! Was this great effort in their old age to be another disappointment? Could their sister have survived such length of time under such unfavorable conditions as she must have been subjected to? If so, how had it happened that she had not been discovered before? What means of identification were at their command? If she were identified, how much regarding her first childhood home, and themselves, would she remember? With what tremulous eagerness, mingled with hopes and fears, did they approach this place and the house of the long lost one; and with what joy did they identify her beyond a doubt! But, with what coolness were they received! They were viewed by her at first with indifference, then with distrust, and, finally, with somewhat of interest. If their joy at this meeting and recognition could not be suppressed neither could the result of long years of her education into stoicity by her captors, and into a distrust of all Americans of her race, be overcome or much affected by such an outburst of harmless emotion. She could have had no recollection of having before witnessed such evidences of sisterly and brotherly affection—her experiences had been foreign to such emotions and she could not then, in her old age, comprehend their full significance or readily be brought into sympathy with them. There was, also, a fear lurking in her mind that there was a design at work to take her away from her home, and this fear contributed to the stolidity of her manner. After repeating to her, through an interpreter, the story of her early childhood experiences, including her abduction, and dwelling upon some accidents received before that time which resulted in scars still prominent, some of the memories of her childhood were awakened and she became somewhat communicative, and accorded her relatives hospitality; and in turn accepted their hospitality at their hotel in Peru.

It was not with altogether joyous hearts that the brothers and sister started on their return journey home. Their long lost sister had indeed been found. She was yet alive, but she was a sister only in name. In all outward respects she had become of another race and tongue, void of the culture, tastes and ways of her white relatives. That she was yet alive was to them but the gratifying knowledge that she had not suffered the pangs of a horrible death; and there was also somewhat of cheer on their way in the knowledge that she was content, and in the peaceful enjoyment of an abundance of supplies for her physical necessities, and without danger of future want.

Two years later, in September, 1839, her brother Joseph of Wilkes-Barre again visited her here. This time he was accompanied by his eldest and youngest daughters, and it is from their excellent journals that we are indebted for many of the particulars in the authentic story of this remarkable captivity. They were received with a greater degree of friendly feeling than on the former visit, but, in all material respects, with like result.

The principal facts in the history of this extraordinary case have been embodied in many publications, and have been known to many of you from your early childhood days; and some residents of this vicinity, now present, saw this 'white captive woman' during the later years of her life, and had personal

knowledge of her strong and worthy characteristics as well as of the high esteem in which she was held by all her worthy neighbors of both races.

It is both interesting and profitable to consider the origin of the characteristics that could thus win and hold such general respect under most unfavorable conditions. The parentage of Frances Slocum was favorable for children of healthy bodies and sound minds; children who needed but the environment of a good home circle to develop strong and worthy members of civilized society, as her brothers and sisters grew to be. For a period of one hundred and seventeen years previous to the birth of Frances Slocum her parents and forebears were members—among the first in America—of the Society of Friends commonly known as Quakers; a Society which has always stood for uprightness of character and justice to all mankind. The good effects of the teachings of this Society have generally been evident in the children of succeeding generations even when widely separated by distance and generation from contact with the Society, and after their affiliation with other communions. This perpetuation is doubtless largely due to the direct influence of parent on child during the early educational period, or the more plastic age.

But the person our subject today, Frances Slocum, was early, and ruthlessly, torn from the parental home and constantly retained until, and long after, mature age in a savage environment. The scenes and experiences to which she was from the first of her captivity, and constantly, subject, were so savage and shocking as to soon obscure all memory of details of her infantile environment and brief period of parental training; even to obscure the memory of her own name, and to leave her as a foundation for a worthy future character only the influence of heredity, whatever that may have meant to her—and we think it meant much. It would have been a most interesting and profitable study in heredity and its modification by an opposite racial environment, to have had protracted association with this woman during her mature years and to have carefully and in detail analyzed the underlying principles actuating her, in comparison with the native principles actuating average women of both races. But that opportunity is gone. Not enough of authentic detail has been preserved to make such comparison of positive scientific value. All observations and records have been of the common sentimental nature. And in this form the story of her life is likely to remain. Although her life was free from sentiment of the conventional kind, and her forced associations and experiences full of stern, savage realities, yet they have from the first been invested with a halo of sentiment, and there has already begun an era of imagery which may rise in the future into the realms of ideal poesy, in which the fairy threads of story are not closely interwoven with the ordinary web of existence, and in which she may be idealized as a goddess.

However, enough that is authentic is known of her life—of her severe trials and her triumphs—to convince us that there was something in her character evidencing that she was an inheritor of acquisitions of her race in contradistinction to the poverty of the race of her environment—native characteristics that the many long years of savage environment since her childhood could not obliterate or radically change. The kindly disposition of her Quaker ances-

tors, the good-will-to-all-persons, the for-generations-inbred considerate mood governing expressions and actions, curbing and disciplining impulse to the enthronment of reason—all, had left an indelible impress on her psychic life.

But, to what adverse and violent conditions were these inbred qualities subjected from the first moment of her captivity! On the sensitive soul where peace and good-will had alone been inculcated, wars' dread alarms now harshly resounded, and her friends' life-blood and gory scalps were often presented to her horrified gaze. Instead of the mother's happy lullabies that soothed and allayed the little ills of her baby brothers and sisters before she was born, and had been continued to close her infant eyes in restful sleep during the brief period before her abduction, there were now forced marches by night through the forests, with bare feet and torn clothing, if any at all, and lacerated skin from the coarse, unfriendly weeds and brush; skulkings in dismal places by day, necessary by her captors to evade the vengeance of her hotly pursuing friends, whom she was instructed to abhor, even to hate as deadly enemies; subjected to great and constant exposures and fatigue, and often nearly famished for the want of palatable food, or food of any kind; for those years of war with the American Colonists were the most trying years ever experienced by the Aborigines.

She had grown to mature stature and years before these severe conditions ceased or were materially ameliorated. She had been married to a member of the tribe of her captors but did not have a peaceful home; and she was soon separated from him by the result of war. The removal westward and the rapidly changing fortunes and places of savage warfare, and the combinings of tribes, brought about her adoption into the Miami tribe.

It was not until the Treaty of Greenville, Ohio, August 3, 1795, about seventeen years after her abduction, that some cessation of hostilities came to bless the increasing Colonists as well as the rapidly declining race with which she had had a forced and tempestuous lot. Following this Treaty a brief era of some happiness opened to her. She was happily married to She-po-con-ah, a Miami chief. But the restless nature of these people of the forests was continually fomented by the French and the British, and the hopes of peace and tranquility raised by the Treaty of Greenville were not to be fully realized for a further period of twenty years.

French people had often traveled along the Great Lakes and along the Maumee and Wabash rivers for over one hundred years previous to this Treaty and had trading posts at intervals along this route. The British, the hereditary enemies of the French, nominally succeeded the French in authority by Treaty in 1763 in this Northwest Territory. These peoples here had, on the surface, smoothed their quarrels and each was yet courting the friendship of the Aborigines, as before from mercenary motives, both of them for the continued supply to the Aborigines of brandy, rum and the most common merchandise, in exchange for their peltries, which trade had been very profitable to the Europeans. The British, in addition, desired the alliance of the Aborigine warriors against the Colonists.

The darkest pages in the history of the French, British, and the Aborigines in America, are those describing the habituation of the latter to the use of intoxicating beverages, and their incitings to shed blood of American Colonists, by the former. The Government of the United States thus received an evil heritage, and one from which it has not yet fully recovered. These iniquitous incitings of the Aborigines to violence against the Colonists began before the Declaration of Independence; and they did not cease with the close of the Revolutionary War. They were continued in this Northwest Territory, along these river thoroughfares, until the close of the War of 1812, and until there was a sufficient force of United States troops throughout this Territory to successfully enforce peace. It was not until after the Treaty of Ghent, December 24th, 1814, closing the second war with Great Britain, that peace with the Aborigine tribes in these valleys became assured.

It was not until this time—at near the age of forty-two years, and after having passed thirty-six years in captivity—that a fixed abode and something of the arts of peace began to satisfy Frances Slocum's natural longings. Soon after this time her wanderings ceased with her removal with her husband and family to this Reservation; and, as the years passed by, with a peaceful home, the presence of children, and the accumulations of industry and thrift—inbred traits—she became contented, and greatly attached to her home. Here, about the place where we are now assembled, she lived for a period of over thirty years, and here she passed the best days after her capture—a captive no longer when peace, home and family were assured to her. When discovered to her surviving relatives and visited by some of them at this place in 1837, and again in 1839, she began to realize for the first time the true conditions of her life in any fullness of contradistinction to theirs; but the withering environment to which she had been subjected for a long period of years precluded the vista of view, and realization, possessed by them. However, in reply to their request for her to accompany them to their home in Pennsylvania, the place of her childhood's first dawn, and to live with them, her judgment was clear and correct. She rightly decided to remain in the home where she had passed over thirty years of comparative happiness rather than to undertake another journey eastward to begin in her old age an unwonted life amid new and strange scenes of civilization, surrounded by unfamiliar faces and addressed by a, to her, forgotten language.

The former proud and defiant tribe of Aborigines, her captors, the Lenni Lenapes, later known as Delawares, had years before become reduced in numbers and power by warrings, bad habits, and absorption into other tribes, and she, after her adoption by the Miamis, had known, probably without a regret, of their removal by the United States Government to a reservation beyond the Mississippi River. She also understood that she and her immediate Miami friends would also have been removed to the then far West with the Miami tribe in 1841 but for the intervention of her brothers who convinced the United States Congress of the justice of issuing a Patent for a Section of land at this place for the permanent abode of herself and descendants. Thus she was made secure against any more wanderings; and by these acts of her kindred the distrust of her race as a whole, inculcated by her captors from her child-

hood, was fully abated. The only troubles and annoyances of her last years arose from the influence of strong drink among her neighbors, and occasional thefts by the pioneer white men in the settlements which sprung up around her reservation. Here She-po-con-ah, her husband chief, died about the year 1833. Here she died March 9th, 1847, having lived to the age of seventy-four years. Here, also, lie buried her adult children, her two daughters, the younger being the mother of all her grandchildren whom we are pleased to meet to-day.

The strange history of Frances Slocum possesses phases of interest to the ethnologist and to the psychologist, as well as to the general reader. Born an heiress to all the rights of the civilization of her time, she was deprived of those rights as far as possible by a race of people who used all the means of their savage nature to destroy every product of civilization not of immediate use to them; and every person as well who was not constantly in unison with them. And herein rests somewhat of an anomaly. There were many captives taken by these Aborigines, but the captives' friends, or the armies, pursued the captors so closely that, as a rule, those who did not soon meet a violent death, were restored to their friends. To give up all captives was one of the first conditions of all conquests and all treaties. The Aborigines desired to keep many, if not all, of the children taken by them; but nearly all of the white children abducted by them soon died from shock, exposure or disease. This Captive survived all dangers; and there emanated from her throughout her long life, a subtle influence which worked to the control of those of the different tribes with which she lived for her protection and care; and this influence also worked directly on her captors for her secretion by them to prevent her being discovered by those of her race, and to prevent her being surrendered to them. What was this subtle influence? Whence came it? What its source but her strong, unsmothered hereditary, psychic nature? Was her life in its savage, and later barbarous, environment governed by more hereditary influences than it would have been had she had a civilized environment not in full harmony with her heredity? Probably so, for a less pronounced environment may be stronger in its results than heredity. Those persons of her race who knew her in her later life have told us that she was revered as a queen by the members of her family and their people of the Miami tribe. Her auburn hair and fair complexion were but faint outward expressions of heredity compared with the psychic sentiment that shone through her life and manner to a deeper and more powerful and lasting control over those people. Their deference and considerate treatment of her throughout her long life is the brightest and most creditable event in all their history; and this action by them also speaks volumes for her equability, and her power over their vicissitudes of passion. Her full influence over the Miami people will never be known. But the story of her great and benign influence is sufficiently full to give us a rightful inference that this influence was successfully exerted to the mollification of their asperities, as we know them to have been mollified during the time of her adult years; and we believe her influence would have been far greater for good but for the many temptations to strong drink per-

sistently and clandestinely held before these people by European, and American, dealers in strong drink, the enemies of civilization.

We are now assembled where we can overlook the region where those once numerous and powerful Aborigines, the Miamis, had their last actual tribal existence. When first known to Europeans they dominated an extensive domain, and could even withstand the Five Nations of Iroquois of the East. When fully conquered the third time by the United States early in the nineteenth century, their conquerors settled them on a large Reservation which was later reduced to "The Residue of the Big Reserve" which embraced the region hereabout. November 28, 1840, the tribe relinquished it all excepting this and a few other tracts, for a Reservation beyond the Mississippi River.

This is a pleasant region. There is enough of height and vale; enough of precipitous cliff and of low and gently sloping banks to the Mississinewa River which flows with measurable depths at our feet, to endear this region to everyone who loves the open air. Clothed with large forest growths, well interspersed with smaller trees and vines bearing edible nuts, fruits and berries in abundance, as was this region when occupied by the Miami tribe, it was an ideal place to them; and it appears to us today an ideal place for this commemorative meeting. As the generations, and the centuries, come and go, and these valleys become densely populated throngs of people will visit this place to enjoy the quiet beauty of the landscape to read the inscriptions on this monument, and to muse over the history of the vanished race. There is, and always will be from the free-as-a-bird animalistic standpoint, much of pathos in the consideration of the decline, and of the extinction, of the Aborigines in the free life of their tribal relations, and particularly regarding the mode of its doing. But the stern logic of events, the advance in civilization, decreed it, and from it there was no escape. Assembled here, as we are today, with but the shadow of the former Miami peoples, with the object of commemoration, it is befitting that we recognize something of the justice of their departure. Although they ranked well in comparison with others of their race, we feel constrained to say that there was nothing in their character tending to develop a civilization, or any permanent refinement, or improvement of character. For many hundreds, probably thousands, of years they had had an existence in these valleys or in different parts of this beautiful and fertile country, and their continued warrings among themselves and other tribes had kept the numbers of surviving tribes reduced. Nor, under their native conditions and characteristics, could they be brought to peace and the acceptance of civilizing methods. For over a century-and-a-half previous to the birth of this Captive many missionaries of a Christian church had labored among several leading tribes of their race, and long among them, with those rites best calculated to win them to its teachings and dogmas; but with no appreciable ultimate improvement in their status. They were, hereditarily, their own worst enemies, and it was necessary for their acceptance of civilization to any appreciable degree, as well as for the progress of the aryan race, their conquerors, to take them away from their former haunts and ways; to gather and to confine them on small reservations where their warring habits

could be controlled; where strong drink could the more effectually be prohibited; where the youth could be gathered and subjected to the advantages of schools; and where all persons could be educated into the arts of peace and industry preparatory to the allotment of land in severalty, and to their full admission to citizenship, like the descendants we see here today.

The progress of all human races toward true civilization has always been slow and tedious, beset by many obstacles. But, the 'Earth is the Lord's' and progress in the peaceful, Christian arts, is the destiny of mankind. No race can for long stop this progress. In proportion as races and peoples accord with this law, so will they prosper in all of prosperity that is valuable. It is very pleasing to note that some persons of the early American race, in later years, have been measurably conforming to this law and that the prosperity of long life, good health and character, and all material good, has been attending them accordingly; or affording them equal opportunities for such prosperity. Under their new conditions, these wiser ones, have to some degree been improving in Christian knowledge, in the experimental knowledge of agriculture and the domestic arts; and have been increasing in numbers and in material wealth. They, in common with all others, are reaping untold benefits from the rising tide of that Christian civilization which their fore-bears could not check, and which is destined to rise higher and purer, lessening the mistakes and ameliorating the rigors of both the governing and the governed.

The life of Frances Slocum, so far as we have been able to gather its history, was in consonance with the law of this civilization. So far as heredity could influence her life, it was like unto that of her ancestors—plain in outward display, free from enervating habits, peaceful within itself, patient in doing her duty according to the best of her knowledge. This Monument has been erected by a few persons to perpetuate the story of the happy triumphs of her strong hereditary nature throughout a long life and under the most unfavorable conditions. May it stand through future ages as a memento to emphasize the great value to every one of a pure and vigorous psychic and physical heritage.*

Good order waz mantand by the multitud which krowded around the spekers' stand, altho many, perhaps most, kud not wel hear. At the kloz ov the adres, by signal ov the Chairman the pure white drapery fel in havs from the Monument, the kords being drawn by Victoria and Mabel Bondy, kozins, dauters ov Camillus and Judson Bondy, and great granddaughters ov the Kaptiv.

George Slocum Bennett, grandson and son ov Hon. Joseph Slocum

* Before the Sekshon ov Anthropoloji at The Anual Meting ov The Amerikan Asosiashon for the Advancement ov Siens held in Columbia University New York City June 23 to 30, 1900, Dr. Charles E. Slocum red a paper entitled "A Civilized Heredity Stronger than a Savage Environment; Exemplified in the Life of Frances Slocum for Sixty-eight Years a Captive among

and hiz dauter Hanna ho vizited Frances here in 1839, waz introdust and spoke interestingly ov hiz mother's diary deskriptiv ov her ant, her daueters, and their surroundings. He klozd by anounsing his dezir for a memorial tablet in Wilkes-Barre, hiz hom sity, to be plast at the site ov the Kaptiv's childhood hom.

Mrs. Lurena King Miller ov Washington, D. C., red in plezing maner her kreditabl poem entitld Frances Slocum.

The venerabl Gabriel Godfroy, son ov the last chief ov the Miamis, waz next kald forward. He spok a fu minits animatedly in the Miami tung; then chanjing to fairly good English, repeted hiz remarks. When he waz a boy he nu Frances Slocum, and he told sum ov her good akts. Many white men wer bad to the Miamis, he sed; sold them whisky, and got their mony. The Slocum family waz always good to them; and he exprest thanks ov the Miamis for the many favors resevd by them from members ov this family.

Major McFaddin ov Logansport, Indiana, a redy western speker, waz then kald forward. He saw Frances in her late life, and had great respekt for her. He had also seen many ov the Miamis; and he repeted oft told storiz regarding them.

Kurnel Richard DeHart ov Lafayette, Indiana, spok briefly in dignified strain.

the American Aborigines, for years during their most Savage State." This article stated that:

"Comparatively few opportunities have been afforded for the practical study and illustration of the effects of an extreme opposite racial environment upon heredity in perversion from civilization. The most notable case of this character is presented for our consideration in the person of Frances Slocum who was abducted by American Aborigines when she was five years and eight months of age, before any of the teachings and habits of civilized life became definitely fixt with her. She remaind lost to her kindred and race about fifty-nine years. During this time she lost her mother tongue and even remembrance of her childhood name, and acquired the milder habits of her savage environment, becoming in fact as fully like the average Aborigine woman as her heredity would permit; and so she remained to the time of her death.

The psychic life of this Captive pervert from civilization, so far as determined was very like unto that of her ancestors. She was plain and practical in outward display, while surrounded by those inclind to gaudiness; she was free from enervating habits, though in the midst of indulgences; industrious, where idleness abounded; cleanly, while surrounded by those showing much of squalor; accumulative, among a wasteful, thriftless race; considerative, and sound of judgment, in the midst of impulsiveness; and patient in doing her duty according to the best of her knowledg.

A mor extended abstrakt ov this paper waz publisht in the annual volume ov *Proceedings* ov the Asosiasiashon.

William Crane, ho prepar'd the grave for Frances' burial, waz introdust and spok ov the larj atendans, and ov the solemnity ov the funeral.

Riten remenisensez ov John C. Long, a suksesful Amerikan farmer, living in visinity ov the grav, wer handed to the sekretary, Mr. Long's difidens preventing him from speking or reding them befor the audiens. Az he dezird they ar edited az folloz:

I kam to Indiana in March, 1843, and first stopt at Brouillette's, the son-in-law's hous, wher Frances, then a widow, waz living. Ther being sum work to do, I did it for her, eating at the same tabl and sleping in the same hous with them. After this work waz dun, I engajd in work for other farmers, but the asosiashons wer so amikabl that I kontinud to make her hous my hedkwarters. Brouillette luvd the kompany ov white men, and hiz French karakteristikks made him a good entertaner. This rezulted in the ground about hiz hous being a jeneral gathering plas every Sunday for al the white men in this part ov the kuntry. Here a part ov the day waz past in varius divershons, hors raising being a favorit wun. My plezant akwaintans with Frances kontinued until her deth 9 March, 1847, notwithstanding the fakt that she kud not spek any English. She kud wel indikat her dezirs by jesturz. She ond a larj herd ov poniz, a hundred or mor, and she made great pets ov them. She wud giv them salt to eat from her hands, and she went frely among them wher it wud hav bin danjerus for a stranj man to go. She did the work ekspekted ov the Miami wimen. Her fas and hands, from the konstant exposur, wer almost az dark az thoz ov the averaj Miami woman; but when she expozd her arms for speshal work, they showd az white az thoz ov any person. She waz ov medium hight and wat; had redish brown hair strekt with gra, and brit brown eyz. My wife vizited her in February, 1847, the month befor her deth, and when she waz in her uzual good helth. Womanlike she tok partikular notis ov her dres, which she yet deskribz to me az a hevvy pes ov blak and red brodkloth belted around her wast and extending to the ankls; a blu kaliko wast or shirt with pink ruffs; beded derskin mokasins; and larj, hevvy, hafmon shapt bras pendants from erz. She treted Mrs. Long very hospitably.

The Miamis ov Indiana wer ner al prezent at this meting, the number being estimated by thoz akwanted with them at ner four hundred. An adres from them to the Slocum Family waz handed to the Sekretary. It waz typtiten under leterhed ov *The Wabash Star*, Indiana, nuzpaper, and without signatur. It reads as foloz, viz:

We, the grandchildren, great grandchildren, and other relatives and Miami friends, of Frances Slocum, who live in the vicinity of her grave at the former Deaf Man's Village on the bank of the Mississinewa, hereby extend greeting to the relatives of the 'White Rose of the Miamis' who lies buried here. We desire to thank you one and all for the great interest you have

taken in keeping alive the memory of Grandma Slocum, and, we assure you that the work which you have done is greatly appreciated and we, her descendants, feel that we are highly favored by the respect and love to her memory which you have shown. Without your aid and assistance we could not have so honored the memory of our dear departed ancestor. Your interest in the matter aroused a feeling among her relatives throughout the United States that has resulted in the erection to her memory of this beautiful and enduring monument, and we are justly proud of you, her relatives and friends who have taken this great interest in marking with an imperishable monument her last resting place.

We extend to you a cordial welcome and hope the memory of this day's good work may live in your minds during your earthly existence and that the fruits of your generosity may stand for ages as a monument to 'The lost child of Wyoming' to be seen and respected by coming generations. Again we thank you for your great kindness and welcome you in our midst.

Prezident Arthur G. Slocum klozd the exersizes ov the day with the benedikshon.

Fotograferz wer prezent, and al the Slocum and alied familiz, inkluding desendants ov Frances, ho wud konsent, wer gatherd in line by the Monument, and fotografs wer obtand ov al within vu.

The butifuly kler letering on the Monument waz red by the multitud, and re-red by many persons. To thoz fasing it, the front and right panels read az folos:

FRANCES SLOCUM.

A child of English descent, was born in Warwick, Rhode Island, March —, 1773. Was carried into captivity from her father's house at Wilkes-Barre, Pennsylvania, November 2, 1778, by Delaware Indians soon after the Wyoming massacre. Her brothers gave persistent search but did not find her until September 21, 1837, when, inclined by a published letter describing an aged white woman in the Miami Indian village here, two brothers and a sister visited this place and identified her. She lived near here about 32 years with the Indian name Ma-con-a-quah. She died on this ridge March 9, 1847, and was given a Christian burial.

The left panel reads az foloz:

SHE-PO-CON-AH A Miami Indian Chief, husband of Frances Slocum—Ma-con-a-quah—died here in 1833 (?) at an advanced age. Their adult children were:

KE-KE-NOK-ESH-WAH, wife of Rev. Jean Baptiste Brouillette, died March 13, 1847, aged 47 years, leaving no children.

O-ZAH-SHIN-QUAH, or Jane, wife of Rev. Peter Bondy, died January 25, 1877, aged 62 years, leaving a husband and nine children.

The back panel reads:

FRANCES SLOCUM became a stranger to her mother-tongue.

She became a stranger to her brethren, and an alien to her mother's children through her captivity. See Psalm lxix, 8.

This Monument was erected by Slocums and others who deemed it a pleasure to contribute, and was unveiled by them with public ceremonies May 17, 1900.

On the return to Peru, the ofisers and sum other memberz ov the Komite made detour past the home ov Gabriel Godfroy for the purpos of visiting the Miami Semetery ther, and ov vuing az much ov the Mississinewa Valy az posibl. Many started homward by first trans; others remand at Peru for the morning trans, which enabld them to kompar opinyons ov the meting, and to extend akwaintanses. The members ov the Komite at Peru, met late in the evening and plezantly kompleted the biznes ov the event, klozing with a kordyal vote ov thanks to the Sekretary for the komplet sukses ov the event, which waz without delay or unplezant fetur.

Kopy ov the foloing report waz sent to each member ov the Komite, viz:

Defiance, Ohio, May 22nd, 1900.

TO THE MEMBERS OF THE FRANCES SLOCUM MONUMENT COMMITTEE.
Ladies and Gentlemen:

No member of the Committee who was present need be told of the happy realization of the most sanguine expectations at Reserve, Indiana, May 17.

To those Members who could not be present to share in the pleasures of this most enjoyable gathering I will report in brief, that the weather was most favorable; that the States of Pennsylvania, New Jersey, New York, Ohio, Michigan, Wisconsin, Minnesota, Iowa, and Illinois, were well represented in the attendance, while the good citizens of Indiana swarmed by thousands. The lowest estimate of the number of persons in attendance was 3,000; while others placed the number at 4, 5, 6, and even as high as 10,000. The expression "the attendance, the Monument, the exercises, and the beauty of the country far exceed expectations" was heard at every turn. It was unanimously voted to meet again at the call of the Committee.

Eight Members of the Committee were present. Letters expressing the regrets of three absent ones were presented by the Secretary. It was decided to continue the Committee for the purpose of protecting the cemetery and placing it in charge of the local authorities having control of burial places, and for other commemorative work that might be suggested in the future.

The receipts for the Monument Fund, which showed a deficit at the time of the adjournment of the Committee at Reserve, were brought up to a small surplus at the evening meeting in Peru. The following statement shows the receipts and expenditures in brief, taken from the report at Reserve in detail accompanied by vouchers:—

Total receipts from forty-three persons, \$668.10.

Total disbursements, \$664.26, viz:—

Paid Manufacturers for Wrought Iron Fence, \$295.00; paid Judson C. Bondy Carting Fence to Cemetery, \$10.00; paid E. R. Lambert for Setting Fence, Carting and Setting Monument, \$30.00; paid Contract Price for Mon-

ument, \$260.00; Sundry Expenditures of Secretary, \$38.16; Sundry Expenditures of James F. Stutesman, \$21.10; Sundry Expenditures of Treasurer, \$10.00; leaving balance in hand, \$3.84.

The contract prices of Monument and Fence were very low, the agent for the former accepting no commission on the sale, and the latter was bought directly from the manufacturers, The Champion Iron Co. of Kenton, Ohio, at the former low price of iron. This, and the gratuitous work of the Committee's Secretary and Treasurer, and the Committee-man at Peru, gives us an investment at Reserve of over one thousand dollars in value.

The enormous pressure from great masses of humanity hanging on the new fence Thursday, resulted in breaking one post and in making other repairs necessary. The great strength of the fence is attested by the comparatively slight damage it received by such treatment.

We owe a debt of gratitude to the newspapers everywhere for the full and pleasant manner in which they have treated the story of Frances Slocum, and the designs of this Committee from beginning to the present time. From their influence alone we may feel assured that there should be a much larger and heartier response if this Slocum Memorial Committee decides to call another reunion, be the meeting held at Reserve, Wilkes-Barre, or at the time and place of some general exposition.

Cordially yours,

CHARLES E. SLOCUM, SECRETARY.

NOTE. By notis ov the Secretary, the foloing namd memberz ov the Komite vizited the Semetery together May 3, 1907, and instituted nesenary reparz and improvments, viz: Elliot T. Slocum, George S. Bennett, Charles E. Slocum, Francis S. Litzenberger, Levin G. Murphy, and Joseph A. Kenny.*

The desire for a memorial of Frances Slocum at the site of her last civilizd home, the place of her capture, has been realizd. This movement was led by George Slocum Bennett, resident there, and resulted in a well-designd bronze tablet 41 x 29½ inches in size being placed 2 November, 1906, the 128th anniversary of her capture, on the outer wall and just to the left of the main entrance of the building of The Wyoming Historical and Geological Society, Wilkes-Barre, Pennsylvania, on invitation of this Society. This tablet reads as follows:

IN MEMORY OF | FRANCES SLOCUM | MA-CON-A-QUAH | THE LOST SISTER OF
WYOMING CAPTURED BY DELAWARE | INDIANS WHEN FIVE YEARS OLD NOVEM-
BER 2, 1778 NEAR | THE SOUTHWEST CORNER OF NORTH PENNSYLVANIA AVENUE |
AND EAST NORTH STREET, WILKES-BARRE, PA. | SHE WAS THE DAUGHTER OF |
JONATHAN AND RUTH TRIPP SLOCUM | AND WAS DISCOVERED LIVING NEAR
PERU, INDIANA | BY HER RELATIVES, SEPTEMBER 22, 1837. | SHE DIED MARCH
9, 1847. | ERECTED BY MEMBERS OF THE SLOCUM FAMILY, NOVEMBER 2, 1906.

The tablet also shows a diagram of the intersection of East North and Scott Streets with Pennsylvania Avenue, with a block marking the location of the Slocum residence in 1778.

* In this connection it is but justice to all persons who became interested in this memorial project to give detailed statement ov the

Another tablet, 25 x 18 inches in size, was placed on the Public School building opposit the place of capture. It reads as follows:

FRANCES SLOCUM | MA-CON-A-QUAH | WAS CAPTURED | NEAR THIS SPOT BY | DELAWARE INDIANS | NOVEMBER 2, 1778.

In a long notice of these tablets, and of the person they commemorate, the leading newspaper of Wilkes-Barre stated that "the stealing of the child and the search for her which lasted for half a century form the most interesting romance, and next to the Wyoming massacre the historic event, of the Wyoming Valley."

R. Nelson Bennett, member of the Council of the City of Wilkes-Barre, originated a Park Commission for this city; and to forward the movement his father sent the following communication to its members, viz:

Wilkes-Barre, April 27, 1907.

Messrs. Irving A. Stearns, Anthony L. Williams, James M. Boland, William S. Goff and Daniel F. Carmody, Wilkes-Barre Park Commission.

Gentlemen:—

For some time I have been greatly interested in Parks and Playgrounds for my native place.

CONTRIBUTIONS TO THE FRANCES SLOCUM MONUMENT FUND.

Elliott T. Slocum, Detroit, Mich., \$70.00; Charles E. Slocum, Defiance, Ohio, \$50.00; Mrs. Mary Slocum Murphy, Converse, Ind., \$35.00; George Slocum Bennett, Wilkes-Barre, Pa., \$40.00; Joseph Slocum Chahoon, Philadelphia, Pa., \$25.00; Mrs. Elizabeth Slocum Rogers, Philadelphia, Pa., \$50.00; Francis R. Slocum, Minneapolis, Minn., \$45.00; Frank L. Slocum, Pittsburgh, Pa., \$55.00; Francis Slocum Litzenberger, Middletown, Ind., \$35.00; Joseph W. Slocum, Scranton, Pa., \$50.00; Joseph A. Kenny, Converse, Ind., \$10.00; James F. Stutesman, Peru, Ind., \$21.10; Bion Litzenberger, Chicago, Ill., \$5.00; Mrs. Elizabeth I. Nichols, Detroit, Mich., \$5.00; Mrs. Ella C. Potter, Whitewater Wis., \$2.00; Mrs. C. W. Babcock, Kasota, Minn., \$5.00; Grace Phillips Platt, New York City, \$10.00; Anna B. Phelps, Wilkes-Barre, Pa., \$10.00; Mr. A. J. Harding, Chicago, Ill., \$5.00; William Smith King, Indianapolis, Ind., \$10.00; A Friend, by Wm. S. King, \$2.00; A Friend, by Wm. S. King, \$2.00; Captain Joshua Slocum, East Boston, Mass., \$1.00; Mrs. Sarah Hitchcock Gardner, Dalton, Pa., \$5.00; Richard R. Slocum, East Onondaga, N. Y., \$5.00; William A. Slocum, Brooklyn, N. Y., \$25.00; Charles Adams, Marion, Iowa, \$5.00; Mary Slocum Butler Ayres, Wilkes-Barre, Pa., \$2.00; William Kinney, Bellevue, Ohio, \$5.00; Charlotte May Slocum, Charleston, Ill., \$1.00; Ella Slocum, Peoria, Ill., \$5.00; Alfred Slocum Willoughby Philadelphia, Pa., \$1.00; Caroline Bacon Willoughby, Philadelphia, Pa., \$1.00; William T. Slocum, Jersey City, N. J., \$2.00; Francis A. Phelps, Wilkes-Barre, Pa., \$10.00; Mrs. Martha B. Phelps, Wilkes-Barre, Pa., \$20.00; President Arthur Gaylord Slocum, Kalamazoo, Mich., \$10.00; Mrs. Frank V. Davis, Detroit, Mich., \$10.00; Mrs. Julia Slocum Lewis, Beaver Falls, N. Y., \$5.00; Mr. O. S. Miller, Washington, D. C., \$1.00; Mr. C. F. Miller, Webster City, Iowa, \$1.00; Harry Nyce, Peru, Ind., \$1.00; James M. Stutesman, Peru, Ind., \$10.00; Charles E. Slocum, Defiance, Ohio, Time and Labor as Secretary, \$375.00; Total, \$1,043.10.

In the more thickly portions of our city there is a great need of Playgrounds for the children. I wish to do something to help this want. I stand ready to deed to the city of Wilkes-Barre, for Park and Playground purposes, the free and uninterrupted use and absolute control of the surface of the lot, now owned by me, at the northeast corner of North Pennsylvania avenue and Scott streets, in the Sixteenth ward of the said city, if the same shall meet with your approval.

The lot is about three hundred feet on Pennsylvania avenue and one hundred and thirty-seven feet on Scott street. This gift is made on condition that the said premises shall be used only for Park and Playground purposes and shall at all times hereafter be and remain open and unobstructed, and that the City of Wilkes-Barre shall continue its Park Commission and continue to make sufficient appropriations of money for the proper equipment and maintenance of the Play Ground.

As this lot came to me from the Hon. Joseph Slocum, my grandfather, and is almost the identical spot where Frances Slocum, my great-aunt, was captured by the Indians, November 2, 1778, when five years of age, and whose capture and subsequent discovery was one of the most tragic events in the early history of Wyoming Valley, I desire that this Play Ground be called the 'Frances Slocum Play Ground' as a memorial to her.

Very truly yours,

GEO. S. BENNETT.

This lot of land, being situated near the business part of the city, is very valuable. It was the first Public Playground presented or obtained, and it was received with joy. It was publicly dedicated 30 July, 1907, in the presence of several thousand people, fully half of whom were children. These children gave exhibition drills, relay races, etc. The son, R—— Nelson Bennett, represented the generous donor, and made an interesting and pleasing address. He was followed by a representative of the Park Commission who referred thankfully to the donor, also to the son who framed the Park Ordinance making possible the proud result. The exercises concluded with a flag drill, and the singing of America.*

* Persons desiring to consult some of the earlier authentic accounts of this Captive, are referred to the following named publications, viz: *The Lost Sister of Wyoming*, by Rev. John Todd, 1842. *History of Wyoming*, by Charles Miner, 1845. *History of the Lackawanna Valley*, by Dr. H. Hollister, 1855. *Annals of Luzerne*, by Stewart Pearce, 1860. *Wyoming*, by Rev. George Peck, 1860. *The Valley of Wyoming*, 1866. *Wyoming Memorial*, edited by Wesley Johnson, 1882. *History of Wabash County, Indiana*, by Dr. Thomas Helm, 1884. *Biography of Frances Slocum*, by John F. Meginness, 1891. *Frances Slocum, The Lost Sister of Wyoming*, by Martha Bennett Phelps, 1905.

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